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Why Is Easter?

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This article is not a history nor an exposition. It is a reminder. It would be quite as fitting, so far as this article is concerned, to ask why is Christmas, or the Bible, or the Church, or Christ himself. Our question really asks for the common denominator of all of them. As applied to Easter it should cause us to inquire why we as churches have anthems, and sermons, and evangelistic services, and eggs and rabbits, and all the rest of the drapery of the season. Artists tell us that every painting has a central light around which the whole picture is arranged. The central light of the Easter season of the church, the Sunday School, the public school, the home, government, the Bible, the work of Christ, and purpose of God is Righteousness.

Christ's first public statement was "It becometh us to fulfill all righteousness." The climax of the Sermon on the Mount was "Seek ye first the kingdom of God and its righteousness." The work of the Holy Spirit is declared to be to "convince the world of sin, righteousness and judgment." Paul says the Scriptures "are profitable for doctrine, reproof, correction, instruction in righteousness." All our efforts and organization and services in the church have this one thing as their purpose, to make good men and women.

By righteousness we mean two things: manhood and brotherhood. Manhood is not masculinity nor personality merely. It is more than adornment of life with lands, houses, limousines and things that money can buy. It is more than equipment of life with education, training or material power. It is enlargement of life into the fulness of the character and mind of Jesus Christ. It is a flavor of the spirit, a quality of life. It is what Moody meant when he introduced Henry Drummond to some friends as one "who would remind them of Jesus Christ."

By brotherhood we mean not some sentimental mouthing about impossible relations between hopelessly diverse races and peoples.

We mean the Golden Rule as it is applied by Arthur Nash in his famous factory at Cincinnati, where there has never been a strike, and where employees and customers are treated on the "do as you would be done by" principle. We mean by brotherhood the opposite of the self-centered spirit. We mean the self-giving spirit that honestly seeks to bring out in others the same Christian manhood and womanhood that Christ has wrought in us. It is the square deal in business, the spirit of service and cooperation in civic affairs, and the determination to fight institutions, customs, and traditions that are based on selfishness and that put the weak and ignorant at the mercy of the powerful and capable. A slave humbly refused to join with his master in repeating the Lord's prayer because, as he said, "If I say Our Father it means that you and I are brethren." The spirit of brotherhood in the Lord's prayer was what slew slavery.

These are the things we mean by righteousness. Our most serious fault as good church people is the acceptance of substitutes in place of it. Ethical codes, social standards of respectability, loyalty to dogmatic statements of religion, repetition of ritual, and endless organizations and services—all intended as means to righteousness, are too often allowed to take its place as objectives in themselves. The great thing Christ did and that the Bible did is to identify religion and righteousness. The fundamental defect in all other religions than Christianity is to divorce them. The greatest fault of the Church and of Christian people is to let themselves be beguiled into the same deadly separation. This was the fault of the Old Testament priests, of the Pharisees, and of those who today would divide us on technical theological questions.

The world needs today just plain unadulterated righteousness more than anything else. We are threatened by a materialistic, selfish, war-ridden civilization, which we have built up at infinite cost and pains and that will

like a tiger leap on us and destroy us unless God's gift of righteousness in Christ be accepted by the world. The Christian Church has that gift in its possession as a sacred charge with a divine commission to make it a saving force in the world. We do not seem to realize the fact because we have lost sight

of righteousness as the one supreme reason why we exist at all.

The greatest thing we can do is to re-define our great fundamental objectives and rededicate ourselves to them and the Master who gave his life to make them real to the world.

Monthly Service Clubs Promote Church Amalgamation

REV. WILLIAM L. STIDGER, D. D., Detroit, Michigan

What shall we do with the people when we get them into the church?

That is the pressing question these days that lead up to the great Easter ingatherings in small and large churches alike; in town and village and city. For now is the harvest time in churches.

I have tried every way, but at last we have found a way that works.

"What is it? Be quick about it! Tell us!" said two or three friends in a Preachers' Gang to which I belong; a sort of "Mutual Admiration and Exhilarating Exchange of Ideas Club."

"It is through the 'Monthly Service Clubs.'"

"And what kind of a new fangled organization impediment is this that you are adding to the already over-organized church machinery?" asked a big blond rascal who is death on organizations within the church. He says every time he gets a body to listen to him, "The church is all clogged up with machinery! We're organized to death! We have had so many 'Drives' that we have been driven into a corner!"

But I convinced even this doubting Thomas of today that these "Service Clubs" were workable and that they do not add to the machinery.

My Associate, Mr. George Calkins, our Social and Recreational Director, is responsible for the idea and deserves all the credit for working it out. I am just a humble reporter who greatly desires to pass on to others these practical church methods after I have found that they do work well and after they have been thoroughly tried out and are no longer in the mere experimental stage.

Our great problem at St. Mark's was to amalgamate the great numbers that we received into the church every month. We have been getting an average of fifty new members a month for three years. The work of getting them into the church was so heavy that we found that we were not amalgamating them; that they really were not becoming an integral part of this great church's pulsing life.

"That worries me more than I can say. It might be better to leave them out of the church than not to make them a part of the spiritual life of the church!" I said to my associates.

"We don't even get financial pledges from more than half of them!" said my treasurer, much to the point. I looked it up and found out that he was right. Here we were, not only failing to get them linked up with the church for any task, any definite spiritual life, but also without any definite pledge to the current expenses or to the benevolences.

We worked for two years before we found a remedy that was pragmatic in every way. Now that we have it we want to hand it on.

We have organized "Monthly Service Clubs." For instance we have our Ingathering Day the first Sunday in every month.

This is more efficient and better than having a big splash of an ingathering once or twice a year. It gets to be the expected thing. It keeps staff and people awake and alert and wistful and eager to see folks come into the church and into the Kingdom. It keeps us all on our metal! I am sure that every church, large or small, would see a greater yearly ingathering if it had a regular Sunday once a month when it had "Great Expectations;" when it looked to see folks kneeling at its altars to be received into its membership.

Now we have a "November Service Club," a "December Service Club," a "January Service Club," etc., one each month. When the next year rolls around we shall amalgamate the two November, December and January Clubs into one club for Service. Hence it does not needlessly add to the machinery.

We receive the people into the church, as I have said, on the first Sunday in each month. The next Monday they receive a personal invitation each, to meet at some home of an older church member; say on Friday evening, to organize themselves, the new Class of members, into a Service Club.

They all like it and meet. We have had an average of 95 per cent attendance at these meetings.

We make it predominantly a social evening. First we have an old-fashioned testimony meeting when we ask every new member to stand up and tell us about themselves; where they were born, what they are doing in Detroit, what previous church connections they have had; whether they have ever worked at church work distinctly; how they came to move to

Detroit. It is a most fascinating meeting. For instance, in this year's "November Service Club" we found that eleven out of thirty-five members were born in Canada. Two women were from Newfoundland. They were born within a mile of each other and had many mutual friends. They got together and became friends at once. The next Sunday's Ingathering Day they brought two others into the church, from Newfoundland.

In one of our "Service Club" testimonial meetings a boy named Davis got up and said, "I was born in Moundsville, West Virginia." I leapt to my feet and exclaimed, "So was I, boy!" It turned out that his father was the janitor of the High School Building when I was a Senior, and I knew him well.

In the "January Service Club" testimony-time we found six folks who had come into the church in that Club who were born south of the Mason and Dixon's Line. They had a happy reunion together and are now out looking for more "Southerners" to corral for St. Mark's and the Master.

This testimony period gets us acquainted with each other. It is greatly productive of information about each other that we could get in no other way. It warms our hearts towards each other and it makes us friends forever. We cannot forget one another after those human interest things have been revealed. Thereafter when we meet in the church rooms and halls we remember that so and so was from the Pastor's town; that so and so was from Newfoundland, that so and so is a "Southerner," etc. It is a beautiful thing.

At each one of these "Service Club" meetings I have various officers of the church present. After the personal testimony and get-acquainted talk have passed and all have spoken I ask the Sunday School Superintendent briefly to tell these new folks about the Sunday School; what it has to offer to each; what service they can do for the school. Then the President of the Ladies' Aid talks briefly and tells the women about our "Circles of Service" into which the church is divided. Every woman present receives an invitation to join some circle. That is a valuable thing.

Then I have Mrs. Stidger talk to them and give them a warm welcome socially, and finally I myself have an opportunity to tell them what we want the church to mean to them and what we hope from them financially, socially, spiritually and every other way. I tell them that our Financial Secretary will call on them. I put the matter of the tithe up as a standard for their giving; for most of them have no way of their own of estimating what they ought to give.

Then we have a social hour with singing and music, ending up with light refreshments, which the church furnishes out of the general funds, and then a happy good-night handshake.

These meetings are the most valuable meetings that I have ever seen in church work. They are social and efficiently spiritual. They melt and warm the hearts of the new folks and weld them, while their hearts are warm, into the very fabric of the church.

During the evening as a result of the talks of the various heads of the church activities, one hundred per cent of the new members are linked up in some definite way with some definite church activity. We average pledging ninety-five per cent of them, because of these "Service Clubs," each month. From the night of the Service Club on every one of the new members feels at home in St. Mark's. They feel that they are a part of the great institution, and they really are. They have not merely "joined the church;" they have "united with the church." They have become one of us in work and life and play and love.

The officers of the "Service Clubs" are President, Secretary, and Vice-President. There is also a Librarian. The Librarian is supposed to get subscriptions to the church papers from the new members. We believe that it is an important thing for the new members to have the "Trade Journal" of the church, which happens to be our Michigan Christian Advocate. That is all the duty that he has.

The Secretary of the Service Club keeps track of all the members of the club and reports to the Pastors in case of any sickness, need, or help that might be offered by the church. He is supposed to keep track of that class. This works out very well and it is a great help to the Pastor.

In order not to make additional machinery there are not many meetings of the club and these are only called for special reasons. The first meeting of the club is the one big meeting. After that, the idea is to weld the individuals so into the church life and activity that they will not miss the small group that came into the church with them. It is up to the church office or Pastor to keep track of them after that first meeting.

They may be used for Reception Committees and various social functions; or for Every Member Canvasses; or any task the pastor needs them for as individuals; but not as Clubs.

In smaller churches where it is impossible to have "January Service Clubs," "February Service Clubs," and monthly groups, because the Ingathering days are not so frequent, the method may be used quarterly and clubs may be called "The Spring Service Club," "The Easter Service Club," "The Fall Service Club," "The Christmas Service Club," or any name that fits the local circumstances.

I pass this idea, or method, on as one that can be used in a city or a town, in a large or a small church, anywhere, any time, with adjustments to local needs.

The Reverend Scabs

The Story of a Pulpit Strike

REV. WILLIAM OSGOOD ROGERS, Julesburg, Col.

The queerest struggle that Matt Dorley ever handled was a strike of preachers. He blames all his gray hairs on it and says it almost ended his career as a labor organizer.

Meadville is strictly a union town. Its Allied Trades Council is one of the strongest and most active in the state. A scab shop or restaurant stands about as much show of doing business in Meadville as a bootlegger does in a meeting of the Anti-Saloon League.

When Matt Dorley had organized the printers, the cigar makers, the waiters, the butchers, the carpenters and all the rest of the trades, he began to sigh for other worlds to unionize.

One day the thought struck him, why not line up the preachers. They've got a union, but it hasn't got any teeth in it and it don't get them anywhere. Why shouldn't they affiliate with the Allied Trades Council and better themselves?

One Monday morning Dorley appeared at the meeting of the Ministerial Union and asked for a chance to talk. It was nothing new for the ministers to be addressed by a representative of labor. The unions had frequently asked for the help of the churches in their struggles for better living conditions. So when Dorley arose to speak at 11:45 the hungry ministers looked at their watches and settled down in a spirit of resignation to hear a half hour harangue on the duty of coming to the aid of the laundry drivers or the telephone girls or somebody who was being ground down by the iron heel of capital.

Matt Dorley was a short, rugged, round-headed fellow, a brick layer by trade, and in spirit a labor evangelist. Dressed in a worn business suit with a red tie and tan shoes, he jumped to his feet, thrust his hands deep into his pockets and briskly stated his mission.

"Fellow workers," he began, "I'm here to invite you to join our Allied Trades Council. You are already organized, but your union don't get you anywhere because you haven't got anybody back of you. A local can't do anything alone. That's why we have a central labor body, and if you'll come in with us we'll see that you get your rights, or there'll be more hell in Meadville than you fellows have ever given them from the pulpit."

There were several half-hearted smiles at this, and a general feeling of uncertainty. What did this fellow mean?

"There was a time," went on Dorley, seeing the surprise on many faces, "when I would have been the last man to invite a pack of preachers to join a labor union. I thought you didn't work any, only jerk a little chin music on Sundays, and that you were the

tools of capital to keep us working people contented with our hard lot by promising us gold harps and easy chairs in the next world, after the capitalists had squeezed us to death here.

"But I saw a piece in the paper a while ago," he went on, "about the low wages paid to preachers, and as I was on a committee to find out what class of workers we could help to a better living I began a little investigation. I studied the needs of you preachers just like I have studied the conditions of every other trade in this town.

"And I learned a lot. Do you fellows know that you have the worst working conditions of any craft I ever investigated? You work longer hours, draw less pay, have heavier expense for tools and are less protected in your jobs than any other craft."

By this time every minister was sitting forward on his chair with a startled look of interest on his face.

"If ever there was a bunch that needed a boost to get its rights it's you fellows," Dorley went on. "And the Allied Trades Council is here to help you. If you will come in with us we'll get you an eight hour day, the union scale of wages, an iron clad contract and an old age pension. Are you with us?"

They were. The ministers all recognized the truth of the labor leader's rugged utterances. By a unanimous vote they decided to affiliate with the central labor body. Then they went home to their belated lunches half rejoicing and half afraid, but little dreaming what it would lead to.

A week later they were called together to vote on a contract which Matt Dorley had drawn up embodying the demands to be made on the churches. The labor leader read this document to them in a businesslike way, as if it were a perfectly natural thing. But the ministers' faces were a study as they tried to imagine how such a document would be received.

Here is the contract:

New agreement between church of Meadville, and Local No. 1, Ministerial Union, May 1, 1923.

On and after this date the following rules and regulations shall be in force governing all working conditions of the members of this Union, and their relations with their employers.

1. No minister shall be employed by any church in Meadville unless he be a member in good and regular standing of this Ministerial Union, Local No. 1.

2. No member of this Union shall be required to work more than eight (8) hours

a day, nor more than forty-eight (48) hours a week. If an emergency arises after a member has put in his eight hours he shall be paid for all over time at the rate of time and a half.

3. Members of this Union shall receive pay at the rate of not less than eight (8) dollars for an eight (8) hour day, and shall be paid promptly every Saturday night.

4. No member of this Union shall be discharged on account of his union membership, nor on any account without due and sufficient reason, as passed on by the grievance committee of the Allied Trades Council of Meadville.

5. Any member of this Union working continuously for a church for twenty-five (25) years may retire at the age of 65 and the church shall pay fifteen (\$15) dollars a week pension as long as he or his unmarried widow lives.

6. Any difference of opinion over this contract and any complaints of violation of its terms shall be settled by a joint committee of three members of the Allied Trades Council and three representatives from the churches.

7. This contract shall be in force for two years from date, after which a new contract shall be negotiated.

To all the above terms we, the church of Meadville, agree.

Signed.....

This amazing document called out a heated discussion among the ministers. But Dorley gradually won over every doubting Thomas and they voted that he should present this agreement to the churches for their signatures.

This he did at once, visiting in person the chairman of each official board and explaining the whole situation. He evidently had some very interesting experiences during these visits. But he took it all as part of his day's work and would not divulge what went on in these private interviews.

"I saw 'em and gave 'em the paper and told 'em they had to come across, and that was all there was to it," was his only statement.

Not so reticent were the church officers. They sputtered and fumed. Some looked on it as a joke. Others called Matt Dorley crazy.

When they were finally convinced that Dorley was really acting for the ministers and that the churches were actually expected to sign the agreement, the ecclesiastical pot boiled over. Sectarian differences were forgotten and a union meeting of all the churches was called to decide how best to meet this unwarranted invasion of the church's sanctity by the ruthless hand of organized labor.

The result was a flat refusal on the part of the churches to pay any attention to the demands of the ministerial union. They were paying as large salaries as they could afford. If the ministers were not satisfied let them resign and go somewhere else.

"All right," declared Dorley when this answer was received. "We'll strike."

"Strike!" exclaimed several ministers. What good will that do? Each church will call a new pastor and we will have to hunt other pulpits and take whatever we can get."

"Not on your life, you won't," declared their leader. "Didn't I promise that the Allied Trades Council would stand by? We'll make those churches sign that contract if we have to tie up this whole town so tight a cow won't dare give milk."

So notice was served on the churches that unless they signed the new scale by a week from the following Wednesday noon, all the ministers would be called out on a strike.

At this the churches laughed. The date set for signing passed with only a joking reference in the papers to the "great impending disaster hanging over our fair city."

The following Sunday morning the church bells rang as usual. The congregations gathered for the preaching services. But not a minister appeared. The people waited a half hour and then went angrily home. Who ever heard of such an ungodly thing; the ministers of Christ going on strike, for more money, and on the Sabbath, too?

Church officials got busy at once. By the following Saturday four churches announced preaching by supplies from neighboring cities.

But not one of the visitors filled his appointment. A line of pickets from the Allied Trades Council was thrown around all four churches. As each visiting minister approached, the situation was explained to him and money to cover his expenses was provided out of the strike fund. Every supply turned back and took the first train home. Organized labor was "standing by."

The following Sunday was the same except in one case. The Baptist church, under the excuse of getting their visiting minister's advice about some repairs, smuggled him into the church at an early hour, before the pickets arrived.

When the beginning of the Baptist service was reported to Matt Dorley he hastily scribbled a note explaining the facts and sent it up to the pulpit by an usher, who supposed it was a notice.

The man in the pulpit read the note to himself while a hymn was being sung, and the congregation saw a strange look come over his face. Then he arose and read the note aloud.

"Dear and Reverend Sir," he read. "You have been fooled into doing dirt to a brother preacher. This pulpit isn't vacant nor the minister isn't away on no vacation. He and the other preachers of this burg are out on strike for a living wage, and the Allied Trades Council is backing them. Our pickets have won over all the other supplies last Sunday and today. But they sneaked you in too early

for us. We know you ain't no scab and that you wouldn't take Rev. Beal's bread and butter out of his mouth and the mouths of his family if you knew it. So if you will turn down the church that is trying to grind him down we will pay your expenses, and more if necessary.

Yours for fair play,

Matt Dorley,

Sec. Allied Trades Council.

There was a profound silence after the reading of this note. The congregation seemed to hold its breath.

"Are these things so?" asked the man in the pulpit, searching every face. The looks of defiance which he saw gave him an answer.

He did not refuse to preach. Before he was through they all wished that he had. Opening his Bible he turned a few pages and announced as his text, "The laborer is worthy of his hire."

Beginning back with the craft guilds of Europe he sketched the labor movement in its struggles for human rights, and then launched into a scathing denunciation of the short-sighted selfishness that pays a minister the wages of a day laborer.

"Remember the words of the Master," he concluded, quoting slowly, "In-as-much as ye did it unto one of these my brethren, ye did it unto me."

The people sneaked home at the close of this service, ashamed, but not willing to surrender.

"It's not the money," explained Deacon Simpson. "We would have given Bro. Beals a raise if he had told us that he was in hard circumstances. But to surrender to a strike. No, Sir. I'm a reasonable man, but you can't drive me."

Another mass meeting of the church members was called. But the spirit was still one of defiance.

"That bunch of rough necked atheists and socialists dictate to the church of the Living God!" exclaimed Deacon Simpson. "Better have no church but our own homes."

"As near as I can figure out we are saving a cool \$12,000 a year by this strike," said banker Davis, a trustee of the Methodist church. "And in these hard times that's not to be sneezed at. I don't see but what we're getting along all right without any preachers, and I consider this strike a benefit to the town."

"So do I," whispered his son, Sidney, to a chum by his side. "I never did fancy having a long faced preacher around all the time telling a fellow what he could and what he couldn't do. We're having a little real personal liberty for the first time in the history of Meadville."

So the churches remained closed.

Dorley wanted to call a general strike and tie up every industry in the city. But the ministers dissuaded him. He had found work

for everyone of the strikers in occupations where their experience and abilities made them valuable and brought them in more money than they had ever received before. They urged him to let things rest until the people learned what it meant not to have any churches in a town. So both sides settled down to a long siege.

"Pretty soft, eh?" remarked Beals to his wife about ten o'clock one Sunday morning as he lay in bed and read the morning paper. "Nothing to do all day. I begin to know what a day of rest means, and, believe me, it seems good."

"And did you see what was in your pay envelope last night?" his wife responded. "Sixty dollars? And here we were getting a measly little \$150 a month from the church and both of us working our heads off. Three cheers for the strike. Come on let's have breakfast. We can afford two eggs apiece and a whole grape fruit for each of us now."

"This newspaper work is just fun," declared Rev. J. Wesley Brown to his wife a few days later. "But I certainly do get to see the seamy side of life. I heard this week of four new bootleg joints, and a group of young fellows have started a private club over the bank, where they gamble every night."

"Are any of your Boys' Bible Class in it?" asked Mrs. Brown anxiously.

"Yes," was the reluctant reply. "Stanley Davis, the banker's son, is one of the ring leaders. Since his father has taken him into the bank he tries to act like a millionaire."

More than one heavy heart was made sad by the way things went in Meadville during the next few months. Sundays were largely given over to sports and pleasure. With no church services the picture shows began running on Sunday, and soon were advertising a lower grade of sex and crime pictures than they had ever shown before.

The pool halls followed the example of the theaters and in spite of the ordinance were open all day Sunday and far into the night. No one would take the lead in demanding law enforcement and the officers grew more and more lax.

"Didn't I tell you we'd raise hell in Meadville if they didn't come through?" remarked Matt Dorley to Beals whom he met one afternoon as the minister was coming home from work. "Well, we're doing it."

"It is terrible," replied the minister. "Can't something be done to protect our boys and girls from all these evil influences?"

"You can't win a strike without making the enemy suffer," answered the labor leader. "The worse it gets the sooner we win."

"But these are not an enemy," objected Beals. "They are our own people, our friends and neighbors, and they are being ruined. I can't hold out much longer."

"Here, here," exclaimed Dorley, "don't you

go to weakening now. Ain't you making more money now than ever before? Isn't your wife having it easier? Don't she dress the kids better? Ain't you all to the good?"

"Yes, yes, that is all true," answered Beals. "But souls are being lost and I am feathering my own nest egg and doing nothing to stem the tide of iniquity."

With that rather mixed figure the minister rushed into his house leaving Dorley standing on the side walk with a worried look on his face.

Next evening the labor organizer called on the Methodist preacher, Rev. J. Wesley Brown. The minister welcomed Dorley with a little embarrassment and showed him into the dining room, explaining that there were a few friends in the front room. The labor leader was not long in finding out that the minister was holding a secret meeting of his young men's Bible class.

"They're scabbing on me, that's what they're doing," he exclaimed as he hurried away. "Turned strike-breakers against themselves. Ain't that the limit? Now I've got to hold another meeting and brace 'em up all over again."

But that meeting was never held.

When Banker Davis came down to breakfast Friday morning it was discovered that his son Stanley had not been home the night before. Phoning to his friends failed to locate him. With a worried look Davis made his way to the bank, and there was the explanation. Twenty thousand dollars which Stanley was supposed to put away in the vault the night before was missing.

One of the clerks told of the gambling club and confessed that Stanley had lost heavily to a professional gambler who had come to Meadville because the town was wide open.

The father, who had rejoiced at saving the ministers' salaries, dropped into his chair as if struck by a club.

That evening another blow fell. Elizabeth Simpson, the deacon's only daughter, was found by her mother dying from a dose of poison. A note by her side read: "Stanley promised to marry me right away. Now he is gone and I cannot face my shame."

Sunday morning every church bell rang. Every minister was in his pulpit. Every pew was filled. Not a word was said about salary or the eight hour day. But the wrath of God was poured out against sin. The love and mercy of God were offered to repentant sinners. Words of tender consolation were breathed into the ears of the broken hearted. And all regular services were announced as usual.

So the strike was lost. And Dorley nearly had a fit.

"No wonder parsons are the poorest paid of anybody," he exclaimed. "They won't look out for their own interests when they have all the cards right in their hands. And they've spoiled my record by making me lose a perfectly good strike.

"But by the great horned toad," he continued, "they sure have got the spirit of the fellow who goes over the top. I'm for 'em, if they did throw me down. If all the church members would only play up to their lead the rest of us just couldn't stay out."

A Good Friday Meditation

REV. GEORGE A. WALLACE, Richfield, Utah

There is no week in human history fraught with so much meaning to mankind as the week known as Passion Week, beginning with Palm Sunday and closing with Easter Sunday. It was in this week that Jesus fought out and forever won the contest against Satan, the great enemy of all that is pure and clean and noble. The great central fact of this week, indeed the central fact of all history, was the crucifixion of Jesus Christ, the Son of God. The crucifixion is the climax of the greatest love story that has ever been told, the love of God for sinful men. Each recurring Good Friday tells anew the wondrous story of Christ's love. Whatever our work may be, let us find time to thank God for that cross on Calvary's hill and pray that God will, on this Good Friday, enable us to be channels by which the blood of Christ may flow into and cleanse other lives.

There is a picture which I have seen somewhere in which one aspect of the crucifixion

is very significantly suggested. The picture is intended to bring before the mind the after-scenes and the after-hours of that memorable day. The crowd had gone back again to Jerusalem. The darkness which attended the crucifixion had been dispelled and the clear light of the setting sun shone once more on the place where Jesus was crucified. The body of Jesus had been conveyed to the sepulchre. The cross lies on the ground. A group of little children led thither by curiosity or accident are represented as stooping over and looking at the signs of the deed that sinful men had that day accomplished. One of the children holds in his hand a nail, but a short time ago piercing the hand or the foot of the Master. The little one stands spell-bound with horror, gazing at the marks of blood on the nail, and upon every face the painter has depicted the verdict which innocence must ever give in regard to the world's greatest tragedy. The cross is not only the estimate that God places

on the awfulness of sin but it is also the measure of the wonderful love that God has for the sinner. Let us meditate on Christ's words on the cross that we may on this Good Friday think some of the thoughts that passed through the mind of the Master as he suffered there for us.

The Word of Intercession

"Father, forgive them; for they know not what they do. Luke 23:34.

How natural that the first words on the cross should be a prayer that God would forgive those who had done this cruel deed! He who had said: "Love your enemies, and pray for them that persecute you," Matt. 5:44, was but following his own teaching. A native priest came to Bishop Warne of India and asked what this Gospel was that he was preaching to the people. For answer the Bishop told him the story of the crucifixion and repeated Jesus' Prayer, "Father, forgive them, they know not what they do." The priest listened with increasing perturbation to the wonderful story of one who would pray even for his enemies and suddenly he sprang to his feet and cried, "Get out of here! Get out of India! You will convert all our people if you talk to them that way. We have in all our religious books no story of love like that!" There is no other story in all literature like that.

The Word of Pardon

"Today shalt thou be with me in Paradise." Luke 23:43.

He who had ever been ready and willing to pardon every sinner who came to him in repentance was eager to receive this thief who was hanging on a cross by his side. In Holman Hunt's picture called "The Light of the World," the Saviour is represented as standing before a closed door, his locks wet with the dew of the night. He has a lantern in his hand. He is clothed in the garb of a king, but his crown is a crown of thorns. On the back of the original canvas the artist wrote, "Lord, pass me not by." But there is no danger of that, for the Lord passes no soul by. The danger is that the door may be forever closed against him.

A little girl who saw this picture looked at it long and earnestly and then turning to her father asked with a pathetic tremor in her voice, "Did he get in, father; did he get in?" Shall he come into our heart and life? Never unless we open unto him. It is for us to say whether he shall enter and be our guest.

The Word of Human Care

"Woman, behold thy son! . . . Behold thy mother." John 19:26, 27.

What forgetfulness of self, what filial love, and to Mary and John what loving thoughtfulness these words conveyed! Nowhere does the love that Jesus had for his mother show itself so clearly as when in the hour of death he affectionately commends her to the care of

the disciple whom he seems to have loved with a peculiar tenderness. What a lovely insight into his humanity is thus revealed when the dying Saviour makes his mother's welfare one of his last cares! He was dying for the sins of the whole world but he had a thought for her who had been a true mother to him through all the years.

The Word of Loneliness

"My God, my God, why hast thou forsaken me?" Mark 15:34.

There is a deep mystery in these words that no mortal man can fathom. This cry, wrung from the Saviour who was bearing the sins of the whole world, gives us a glimpse into the most unfathomable mystery of Christ's sufferings for us. We are sure that it is not merely an exclamation of distress. We are equally certain that it was not wrung from the Redeemer's lips by the severity of bodily pain and anguish. Such an explanation is utterly unsatisfactory and dishonorable to our blessed Saviour. We are also sure that the Father did not withhold his favor from his only begotten Son, who "became obedient unto death, yea the death of the cross." Whatever deeper meaning there may be, we can be sure of this that these words reveal something of the real burden on his soul of the sins of the world. They show how truly and literally he who was without sin was "made sin on our behalf" and a "curse for us." In that awful hour, "the iniquity of us all was laid upon him." Heavy indeed must have been that burden, real and literal indeed must have been God's wrath against the world's sin, when he, the eternal Son of God, could think of himself as "forsaken." Let us not forget this cry for there is no stronger proof of the vicarious nature of Christ's sufferings than this cry, "My God, my God, why hast thou forsaken me?"

The Word of Human Need

"I thirst." John 19:28.

Fainting from loss of blood and acute and unrelieved pain, the human nature of our Lord calls out for some temporary relief. There is no physical pain greater than the pain of thirst. Soldiers on the battlefield have been known to call out for water when they bore pain caused by wounds without a murmur. As the Son of God he was the "water of life" of whom "whosoever drinketh shall never thirst." As the Son of man his bodily suffering was just as intense and real as that of any man. Let us always remember that he was truly God, but let us also remember from this cry that he was truly man.

The Word of Victory

"It is finished." John 19:30.

The first recorded words of Jesus were: "I must be about my Father's business," and now he has accomplished the work entrusted to him by the Father. The work long prophesied is completed and man's redemption is secured.

The humiliation that he had suffered, the separation from his Father, the agony and suffering of the cross—all were at an end and he knew in his inmost soul that this "one offering of himself" was sufficient to atone for the sins of the whole world. "It is finished," is a declaration that the purpose of his incarnation was completed. There was a note of triumph in his voice as he cried "It is finished," and that note should be in our thoughts today as we realize that the completion of his work has made possible our salvation.

The Word of Trust

"Father, into thy hands I commend my spirit." Luke 23:46.

There never was a last breath drawn of such deep import as this. There never was a closing sentence that gives us such comfort as this confidence that he had in his Father. Gone is that mysterious darkness that hid from view his Father's face and made him cry out, "Why hast Thou forsaken me?" Gone that momentary feeling that he has been deserted by the one who had been with him from Eternity. At the close there is the utmost assurance that his Father has not deserted him. May we too commend our spirit unto him, "knowing that living or dead, we are the Lord's!" Let us thank God for what Good Friday represents to us, for it reveals how "God so loved the world that he gave his only begotten Son."

The Preacher's Use of Humor—II

REV. CRAWFORD FARNSWORTH, D. D., New York

"Calfskin makes the best shoes, but banana skins make the best slippers." H'm, yes. Did it take you an instant to see it? And then did you chuckle? Well, a bit of philosophy is illustrated there.

Dutch John came to the minister to be married, and after the ceremony the dominie said, "Now, John, you have reached the end of all your troubles." John beamed and went away. But some months afterwards he returned, looking gloomy and distressed:

"Dominie, ven I vass marrit you dolt me I haf reached der ent off all mine droubles, und here after only tree months—"

"Ah, John, listen to me. I didn't tell you *which* end!"

That is a good story, and it brings laughter from any crowd: but what's the matter with it for a wedding supper story? Simply that it "gives marriage a black eye" at a time when, if ever, the coronal of love's young dream, crowned and consummated romance, joy and happiness, furnish the fitting though unexpressed keynote of the occasion. The minister who tells there and then such a story sins against the delicate proprieties. And here is another bit of philosophy illustrated.

For there is a fundamental philosophy of ministerial story telling, whether in sermons or on other occasions; we will try to uncinuate some of its basic principles.

I. Out of the pulpit. The basic rule is, that he let his stories be always, in direct or reflex influence, ennobling and not lowering. A wedding feast gives the minister no license to recount anecdotes that belittle marriage or lower the highest ideals of the fairest and purest young girls present.

It was at a wedding supper and the minister told this: "Mrs. Jones, do you believe in trial marriage?" "Do I? Well I want to tell you straight that mine has been a trial to me, all right!" Or take this other true

story which actually happened in my acquaintanceship: A woman looking out of the west window at sunset; a passing neighbor remarks, "A beautiful evening, Mrs. Bodine." "Yes; the end of a perfect day. (Pause.) I have just returned from the funeral of my mother-in-law."

The thoughtless may laugh when the minister tells it at the feast, but the refined and sensitive feel the unfitness and wish their young daughter had not heard the minister say it.

Yet the minister can tell funny stories there, and not offend the most sensitive. Let him propose the old, old conundrum, "Why is a woman like an umbrella?" "So hard to shut up," some one naturally answers, "No; you are wrong." "Well, most men get the wrong one." "No, sir! worse than before." "Fades with age." "I'm ashamed of you!" "Attached to a stick, if she is married." "No; though that's sometimes true." "Well, then, because an umbrella is such a good thing to have about the house." "Better, but not right yet. Have I got to tell the answer? It's because she is *accustomed to reign!*" Now that is innocent, makes the women happy, doesn't hurt the men a bit, and is altogether appropriate.

Cute and taking also is this little story, even though it does remotely suggest some marital emergencies. A few weeks after the wedding the bride said thoughtfully, "Darling, I've been thinking it over and I'm going to make this bargain with you. I don't believe that we shall ever have any disagreements, but in case we ever do, here is a beautiful plan that will solve them all right away. Of course the questions on which we shall fully agree will outnumber the ones on which we may differ ten to one. Now, as I want to be generous and give you all the advantage, I promise that in all the many cases where we agree you shall have your way; and you promise that in the

few, very few, cases in which we happen to disagree I am to have my way. Won't that be a nice and wise plan, dearie?"

How much better is such a story than the old brutal "scissors" anecdote so often told? Or the equally well-known toast, "Here's to our dear wives, the sharers of all our troubles—and the cause of most of them." I think that our principle will rule out also that most tellable story from the English class recitation, at which a pupil answered correctly the question, what word describes the case where a man has many wives by saying "Polygamy." But when asked the word which describes the case when a man has only one wife replied, "Why, that's—that's—monotony."

And at all other places, as well as at the wedding festivities, the minister must remember that he is a minister, and that his mission is to ennoble, uplift, inspire his people, never to lower them, even when he tells funny stories.

2. In the pulpit.

The primary question concerning humor in the pulpit, the humorous story the preacher proposes to tell, is as to what is the objective, and what the behoof of the story to the preacher's purpose when the story is told?

The first objective of a humorous story in the pulpit is to capture and hold wandering attention. A bright, unexpected bit of humor which for an instant the auditor doesn't recognize as humor, and then makes him chuckle inwardly, is a great attention enlivener. Such a sentence as that which heads this article, concerning shoes and slippers, while it was not suggested for use in a sermon but was intended to catch your own attention, is an illustration of what is meant.

A second objective is to relax the strain of continuous intense thought, without at the same time losing the attention.

An eminent minister nationally known said to me when I was a student, "Crawford, you will learn that you must always give people a chance to smile once during a discourse. They can't hold their attention on a strain too long. The smile or gentle laughter relieves the tension yet keeps the attention." I have learned!

Suppose a budget day sermon with its financial presentation, which of itself tends to grow wearisome: in the midst of it a little story such as this is a life saver. The wee baby had swallowed a big, old fashioned cent, and was seemingly strangling. The mother was frantically trying to dislodge it, and the four-year-old boy cried, "Send for the minister! Send for the minister!" "What for? Why should I send for the minister?" cried the excited mother. "Why papa says that our minister can get money out of anybody!" answered the wise little lad.

Or there is a good financial story to be told on some similar occasion, of the colored minister who before beginning to preach said,

"Now, bred'ren, I have two sermons this mawning, one is a five dollah sermon an' the other is a two dollah sermon. Before I preaches we is gwine to take up the collex'shun and see which sermon you-all want."

A third benefit aimed at, or objective, is to accomplish healthful reaction after gentle shock. This principle is physically fundamental in therapeutics: why not in menticulture and spiritual treatment?

Now, here is a story that comes as a little shock, yet the reaction with any sensible man is mighty healthful. The preacher had preached a "beautiful" sermon on heaven. A mother and her small boy were homeward bound, when the six-year-old shocked his mother by saying, "Mama, I don't think I want to go to heaven." "Why, my dear little boy, don't you want to go to heaven when you die and live with the beautiful angels?" "O-oh, y-es, I suppose so—but (eagerly) I'd want to go down and play with the little devils on Saturday afternoons, anyhow!"

There is a lot to be learned as to human nature, in that!

Here is another story which feels like a plunge into cold water, if we belong to a certain honored Denomination; but the reaction is wholesome. Our Philadelphia colored preacher who asserted that "ebery woman am possessed ob seben debbils" decided to preach a strong doctrinal sermon. He laid himself out on it; but when he came from the pulpit a number of his people gathered around him and asked, "Dominy, what am de meanin' ob dat word *Procras'nashun* you done use so many times today?"

"Doan you-all know?"

"No, we doan un'stand it nohow."

"Bredren, I sho'ly am s'prised! Why, bredren, dat am de *fundamental doctrin'* ob de *Presbyteryun Chu'ch*!"

4. The fourth objective is to intensify truth's application.

The hearer of the sermon may "see the point" yet dodge its application to himself; but if he be constrained to laugh at himself as set forth in some humorous but pat story he is likely to feel the point!

The Glean

O my dear friends, it is a terrible thing when one's religion is too small for the world, and is always leaving great parts of the world's life unaccounted for, unilluminated, and is always dreading to have the world made any larger, lest this religion shall seem even more meager and insufficient. But it is a great thing when the world is too small for one's religion, and the soul's sense of the glory and dearness of God is always craving larger regions in which to range. Then welcome all discoveries, all illuminations, all visions of the greatness of the world of God.—*Phillips Brooks.*

Union Churches in Western Canada

Some Results

REV. H. D. RANNS, Craik, Saskatchewan, Canada

A movement which is having a far-reaching effect on all aspects of church life is proceeding apace in Western Canada. Ever since 1908, when the first Union Church in the West was formed at Melville, Saskatchewan, the church union movement in one shape or another has been gathering force and direction, but during the last two or three years a new impetus has been given to it by a scheme jointly sponsored by the two great denominations of Western Canada, the Methodist and Presbyterian churches.

Up to December, 1920, two forms of church union held the field in Western Canada. One was the form known among the denominations as the independent local union churches. In this case the tie with the denominations was quite loose and the complaint made by the churches of other denominations was that these local churches were very local in their outlook and effort. There was without doubt considerable ground for complaint on the score of parochialism. But these churches did provide local united working and it was clear that if the denominations did not like this scheme the only thing to do was to provide an alternative.

This alternative for a long time was the scheme known as the co-operative arrangement, by which it was settled between the authorities of the two denominations concerned that one town or village should be under Presbyterian oversight and the next under Methodist jurisdiction. This would be an excellent arrangement if Christian men and women were less human. As it was, often the dispossessed side refused to co-operate or even were doggedly hostile and so the union was not really a union but a survival of the fortunate!

So matters stood until December, 1920. Both forms of union, despite their admitted defects, accomplished good work. In December, 1920, the first United Church under the new double affiliated scheme was formed at Craik, Saskatchewan. So successful has this latest scheme been that in the province of Saskatchewan alone within one year afterwards fifty such churches were established and a similar result has followed in Manitoba and Alberta.

The big advantage of this scheme is that it combines the good points of local united working with the oversight and direction of both parent denominations. The minister and officials of the local church are recognized in the church courts of both denominations, a Methodist minister attending Presbytery and Synod as well as District Meeting and Conference and the local church, on its part, con-

tributes to the missionary and budget funds of the two denominations. So far most of these new united churches are succeeding famously and ministers and people gaining a catholicity and tolerance that would have been incredible only a few short years ago.

Most of these new united churches are established in towns of fair size, as our Western standards go. Towns of anywhere from 3,000 people to a few hundred are now so churchied and in such towns the purely denominational church is becoming rarer all the time. On some lines of railway not one denominational church—in the old sense—is to be found. Inevitably such a widespread movement is changing the face of things religiously. The advantages of local united action are readily manifest. The church, instead of being a divisive factor in a community, becomes the rallying center of all good work, men usually outside the churches are impressed and brought into the circle of its activities and the church and its minister have a prestige and power of appeal impossible in the old competitive days, when thinking men were apt to be repelled.

One of the most important by-products of the scheme is that it has brought to the ministers a real chance of a living salary. The writer remembers the day in Western Canada, not so long ago either, when towns were struggling to support two or three preachers and no one received enough to keep body and soul together decently. At that time, say five or six years ago, salaries of \$1,000 or \$1,200 yearly were common and all kinds of good men received far less. What has happened? Today, the average salary in the united churches is about \$2,000 a year and many of the ministers, in country towns remember, receive salaries of \$2,500 a year. This means relief from all financial worry. A man who cannot live on \$2,000 a year in a prairie town, with house and furniture provided, is surely extravagant. As one who has been through both sets of circumstances the writer knows the difference in working force and that elusive but important factor called morale.

The result of this is that one minister is provided for and given a man's size job in place of two half starved discouraged preachers competing to snatch parishioners from the other fellow. True, in a few places, very few fortunately, some officials have conceived the bright idea that they could save lots of money by making one preacher do the work of two and paying him the salary of one of the men previously employed. In those places union is not usually a success—nor does it deserve to be. The spirit usually is, pay one man well

and then expect him to be efficient. If he is not efficient, the laymen have ways of dealing with the situation! But as the new united churches are paying salaries as good and often even better than the city churches, they have raised the prestige of the country and command a type of man who once would have thought a city church the only satisfaction to his ambition.

Maybe to some that sounds rather mercenary but it is not as bad as it seems. It is not just a matter of money, though men who lived under the old conditions know how crippling to spiritual work is an inability to pay reasonably incurred bills. But now country work has advanced in prestige. A man is not a "back number" because he is not in a city, for many of the finest men in the ministry of Western Canada are working country charges. The reasonable salary and the united work appeal to alert men, who believe the

country-side ought to have ministers of power and vision. All the problems of life are not to be found in the city. The country has its share.

And so, taking it altogether, we believe that this new united work is better for pastor and for people. It is only fair to say that, in the transition stage, some ministers are being displaced and their lot is not to be envied. That is already righting itself in a new country like Western Canada, where new opportunities are constantly opening up. Meanwhile, the two denominations are behind the scheme, its working is being modified constantly and weaknesses removed. Ministers are admittedly tested by this new scheme and the inefficient man will be hard put to it. But, in the main, any man with proper intellectual and spiritual equipment and the passion for service will find a larger sphere and a fair return economically and spiritually.

Message from Over the Sea

On Preaching "Hard Truths"

REV. A. RUSSELL TOMLIN, London, England

The true preacher will not need to be told that he is not always a purveyor of palatable truths. Sometimes, like the prophets of old, he must "hit out," and "hit hard." Whilst sometimes it is his joy to "speak comfortably to Jerusalem," there are other times when it is his equal duty to speak anything but comfortably, and this not for the mere sake of wounding but wounding that the highest good may accrue.

Though this is so, there are more ways than one of preaching "hard truths." It does not necessarily follow that because the truths are "hard" they should be preached in a hard way. They can be preached in quite a gentle way, and yet at the same time administer the discipline as effectively as if austerer methods prevailed. It is all a question of handling and of method.

The Apostle Paul, judging from results, evidently knew how to do it. Forced to take to task the members of the Church of Corinth, he sent them, it will be remembered, a severe letter, a letter of rebuke and chastening, but with what result? With the happiest. Not only did he administer the discipline, but he did it without rupture, alienation or estrangement. The letter "made them sorry," but with the kind of sorrow the Apostle intended, and this, as we have said, without alienation. Paul's way, therefore, must be our way. Like him, we have so to declare hard truths that whilst we make men sorry, at the same time we need so to do it that we do not estrange them, either from ourselves or from the Christ in whose interests we speak. There is an art in the business and it is ours to study that art

and to practice it also. But along what lines does this art lie? How may we preach "hard truths," that, whilst preaching them, we may, to use a paradox, offend without offending?

We suggest that a spirit of tact will go a long way to accomplish this end. We need to put things discreetly. The most unpleasant things can be told in such a way sometimes as to appear anything but unpleasant, while an injudicious telling of a comparatively harmless thing can have quite the opposite effect. "The type of man we shall require here," said the official of a certain church to a visiting minister, "is a man who will take the rule, exert authority, but who, at the same time, will do it with tact." Exactly: whilst, sometimes there must be the note of authority, the accent of discipline, it must all be graced with a proper spirit and with Christ-like gentleness. It is in this way that we shall best get home our "hard truths." Get the spirit that puts the "right word in the right place at the right time" and it will best solve a thousand difficulties, and thus ease the way to the success one seeks.

Sometimes a touch of humor will get home the hard thrust one is compelled to make. A writer recently has been showing up the effectiveness of humor in relation to evangelism, instancing in proof of that international evangelist, Gipsy Smith. "Consecrated humor," he says, "has a great deal more to do with the effectiveness of the modern evangelistic appeal than many imagine."

But not only is it useful in evangelism, it is most useful when the "hard truth" has to be declared, and when the declarer shrinks from

giving it. It is then that it becomes, if used wisely and discreetly, a "saving gift." How well Spurgeon could employ it! He wanted to give the plain home-thrust against improvising extemporaneous verse in preaching, and this is how he puts it: "We shall not be able, I suppose, to produce verses, nor need we desire the faculty. Many of you have no doubt versified a little (as which of us in some weak moment has not?) but we have put away childish things now that the sober prose of life and death . . . demands our thought." How much better was this way of putting it than a bald lecturing method that would only hurt and alienate! There is a sense in which we need to probe without probing, to rebuke without rebuking, to sting without stinging, and we submit that tact and humor are by no means to be despised in the accomplishment of such an end.

But better than any of these in the presenting of hard truths is the "spirit of love." The story is very familiar, but we give it to emphasize the special accent we are here singling out for consideration. Two preachers were conversing as to the sermons they had preached the day before, when the one said to the other, "And what did you preach on?" "I preached," he replied "on—'and the wicked shall be turned into hell.'" After a moment's significant silence, the first man said: "And did you preach it in love?" It was a significant remark. Such a "hard" subject needed the love-touch, the love-spirit, the gracious accent. How supremely the apostolic dictum fits just here: "Speaking," he says, "the truth in love." He knew the unpleasant truth had sometimes to be spoken, even as we have conceded, but he evidently felt that if it had to be spoken the best way to speak it was "in love." And so it is. We shall get it home best that way. "It's always the gentle things that conquer the stubborn things," says one, and we postulate the same just here. "It's always the loving thing that gets home the hard thing." As the sacred writer puts it—"Love never faileth."

May it be ours to attest it in the hardest truths we may have to declare!

A CONSTANT COMPANION

Rev. S. A. Meckel, of St. Paul, Minn., writes: "I want to express my gratitude for the help which your publication affords me constantly. I have read *The Expositor* from cover to cover since first coming in contact with it about three years ago, and it has never ceased to impress me with the fine quality of every article which you publish in it. *The Expositor* can safely be recommended to all who desire a periodical which combines literary achievement with good Christian principle in every issue. It has been a Constant Companion to me in my ministerial activities."

OBSERVING HOLY WEEK

Rev. William J. Hart, D. D. Sandy Creek, N. Y.

Fifteen years in succession, in three different churches, the writer has conducted services throughout Holy Week. In each church the observance was new; but after the first year the people invariably asked for them again. No other services have made quite the heart appeal among the congregations that these have.

Simplicity has been one of the characteristics of these services. I have begun Palm Sunday with services appropriate to the day, and usually have arranged for Decision Day in the Sunday School on that occasion. The week-night services last from forty-five to sixty minutes. The hymns used are very carefully selected in advance, and are practically always from the regular church hymnal. The little book, "His Last Week," is used. The congregation are asked to read it at home, and then selections are read by myself or some designated person at the meeting. A topic selected from the reading for the day is discussed for about ten minutes. A hymn is sung as a special number by a soloist, or a quartet.

"O Love that wilt not let me go" is sung year after year. "O Love divine, what hast thou done," is always rendered as a solo on Good Friday. Thursday evening the meeting is always closed with Sidney Lanier's "Into the woods my Master went," which has been rated as the most perfect lyric of devotion in the English language, and is most effective when sympathetically sung. If this cannot be sung, it makes an appeal if carefully read. The services of the week close on Friday, and the last musical selection which I have used in recent years has been Tennyson's "Sunset and evening star." This gives a splendid preparation for the triumphant music of the Easter services.

Not always, but frequently, I invite the teachers to take communion with their classes on Thursday night (for I administer the sacrament of the Lord's Supper that evening). Scholars hesitate, sometimes, to come to the altar alone; but they will do so when invited and accompanied by their teacher. The sight of teachers and scholars advancing to the altar in a body is exceedingly impressive. Sometimes a scholar thus takes his first communion with his teacher, and a very intimate bond is established between the two.

Special programs are in the church one week in advance of Palm Sunday, and there is a sufficient supply to cover the entire period of the services. Formerly I used to have them printed in post card size; but lately I have arranged for a neat little folder; and on this, in addition to a few very brief quotations, I have inserted a prayer or two which I have prepared. Somehow, the people seem to appreciate the prayers more, and have made freer use of the same, when they have realized

that they came from their own pastor. Here, for instance, is a prayer for Easter Sunday:

Jesus, conqueror over death and the grave, thou art forever the Lord of Life. Songs of glad praise do we render unto thee on this Easter Day. All our hope, both for the present and the future, is in thyself. Thou hast promised that thy followers shall share in the delights of a sorrowless and endless life. May we be among those who shall dwell forever with the Living Lord! Amen.

For Holy Week, as a whole, this prayer was composed:

We would enter deeply and sympathetically into the experiences of thy days of rejection and suffering, O Christ our Lord. May we have intimate fellowship with thee; and may we be ready to serve and strong to suffer! Amen.

Sometimes other congregations have joined with us for these services; and then, in later years, having realized their value, have established their own gatherings. Personally, I have never found congregations in such a responsive mood as during Holy Week. Therefore I do not allow myself to make any engagements which will take me away from my people at that time. My most fruitful service can then be rendered in my own church.

HOW ONE CHURCH SECURED 2100 NEW MEMBERS

When a church's membership rises within a very few years from about four hundred to 2,500, one asks the question, How was it done? The answer is not easy to give, for language cannot express personality, and this is one of the greatest factors in the success of any church.

This pastor, Dr. Robert J. MacAlpine, Central Presbyterian, Buffalo, N. Y., has a personality that impresses those that meet him, and he has the faculty of putting others to work.

In 1914 the church had about 500 members on its roll, but more than one hundred names were removed within a year in a general revision. In 1915 the membership was 872, in 1918 it was 1,407, in 1920 it was 2,034, and at present the members number more than 2,500. The church building, which dates back only to 1910-1911, has been enlarged and the seating capacity doubled.

The secret of success is found in three things: personality, good preaching, and thorough organization.

The members of the church invite people to the church services, and the names of visitors are taken. Usually these feel the warmth and attraction of both preacher and people, and come again.

The Sunday School is a feeder for this church. The workers aim at decisions and Decision Day is made much of. Before Easter a communicants' class is held, and many of

the young people take a stand for the Master. The Sunday School has 1,930 officers, teachers and pupils.

On the roll of the Men's Brotherhood there are more than 900 names. Its officers have charge of the club-rooms and the gymnasium and many of the church members have come into the church through membership in the Brotherhood. It holds a monthly social, when literary and musical programs are given. There are twenty-two bowling teams, five members on each team, and bowling tournaments are held. For games, chess, checkers and pool are used. There is a reading room, which is a popular feature. On certain afternoons and six nights a week, the gymnasium is busy with basket ball, skating, marching, drilling and so forth.

The parish is divided into forty-one districts, with an elder over each, who must call at every home and leave communion cards. They are also expected to urge members to attend the communion service, to inquire into cases of illness, to keep track of removals and follow them up, to ascertain if any new families have moved into the neighborhood, and to receive suggestions as to work that the church may do.

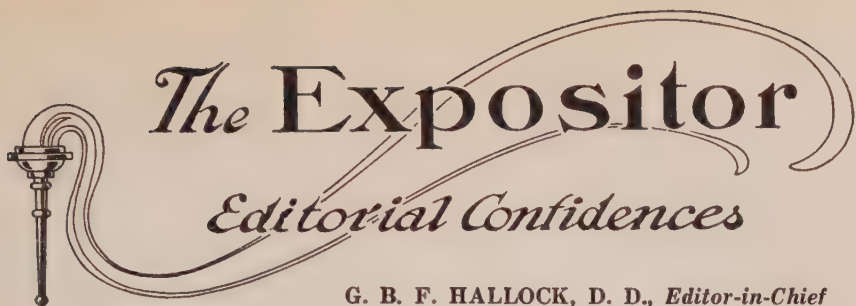
Each elder summarizes his work, and reports at the meetings of the session. The percentages of attendance from the districts are figured out, and competition is keen among the elders to show the highest percentage.

The church has what may be called a members' budget; that is, at the beginning of the year the church sets a goal of winning a definite number of members. These are apportioned among the various organizations, which do their best to bring in the number of members assigned to them. Each candidate must subscribe to six propositions, the most important being this: "Do you accept the Lord Jesus Christ as your personal Saviour?"—*The Christian Endeavor World*.

Christ the Altogether Lovely

Matt. 16:16. There is an old fable that when a certain princess was unable to choose between a sapphire, blue as the sea in summer, an emerald, green as the forest in spring, and a ruby, which glowed like the heart of a fire, the fairies melted all three in the furnace of the sun, so that they became one perfect jewel, an opal, in which sometimes you see the forest green, sometimes the blue of the sea, and sometimes the red glow of the fire, but always in perfectly blended beauty. And so every perfection is in Jesus: what in other lives seem opposite types of virtue and grace make together perfect harmony in him.—*Rev. H. J. Watts*.

We never know for what God is preparing us in his schools—for what work on earth, for what work in the hereafter. Our business is to do our work well in the present place, wherever that may be.—*Dr. Abbott*.



The Expositor

Editorial Confidences

G. B. F. HALLOCK, D. D., *Editor-in-Chief*

THE RESURRECTION HOPE

"It is said," says Rev. Dr. David Gregg, in one of his published sermons, "that a century ago an infidel German princess, on her death bed, ordered that her grave be covered with a great granite slab, and that around it should be placed solid blocks of stone, and the whole be fastened together with clamps of iron; and that on the stone should be cut these words: 'This burial place, purchased to all eternity, must never be opened.' Thus she meant publicly to proclaim that her grave never would be opened—never.

"It happened that a little seed was buried with the princess, a single acorn. It sprouted under the covering, its tiny shoot, soft and pliable at first, found its way through the crevice between two of the slabs. And there it grew, slowly but surely, and there it gathered strength until it burst the iron clamps asunder, and lifted the immense blocks and turned the whole structure into an irregular mass of upheaved rocks. Up and up, through this mass of disordered stones grew the giant oak, which had thus broken the bars of the sepulcher. That oak grows there today a veritable tree of life.

"In every grave on earth's green sward is a tiny seed of the resurrection life of Jesus Christ, and that seed cannot perish. It will germinate when the warm south wind of Christ's return brings back the spring-tide to this cold, sin-cursed earth of ours; and then they that are in their graves, and we who shall lie down in ours will feel in our mortal bodies the power of his resurrection and will come forth to life immortal."

This is the great, glad fact for which Easter stands and that fills our hearts with hope with its each returning season. Indeed, the Easter blessing, the resurrection hope, is something that abides with us each day and all our days. Yet the gladness is deepened and the hope made to burn in our hearts more bright at the season when the whole Christian world agrees in celebrating the fact of Christ's resurrection. This is what gives us as ministers our Easter message.

The season is significant of abounding life. Easter comes with spring-tide. The birds sing. The flowers bloom. Buds and leaves shoot forth. All this is significant of the abounding

life of joy and hope which the resurrection of Christ introduces. The first Easter morning was preceded by dark hours. The powers of darkness seemed in league against the Prince of Peace and Glory. Christ had been crucified. His body had been placed in the tomb. It was cold and dark in the hearts of Christ's disciples. But a change occurred. On the morning of the third day the Lord of Life and Glory stepped forth from the gloomy vault. Armed sentinels could not retain what they looked upon as mere decaying dust. At once began joyous transformations in human lives. Sad and lonely women came to the grave to do honor to his body, but departed with the news of an empty tomb. Mary Magdalene returned in search for her Lord and found him alive, and hastened back to tell the blessed fact. Peter and John hastened to the spot and discovered confirmation of the testimony of the women. The apostles, at different times and under different circumstances, came in contact with their risen Master and went away light-hearted and hopeful. And the world has been hopeful ever since. The glory of his rising is being told, and wherever men hear it a new gladness fills their hearts. For the Easter news puts cheer and exultation into the hearts and lives of all who appreciate its spiritual significance and make a right use of its teachings. It tells of life and immortality beyond the grave. It brings assurance that all who live in and with Christ spiritually shall live and reign with him forever. It is the demonstration that our dead shall come forth to newness of life in his own good time and way, his rising being the first-fruits of his people's rising. It bespeaks reunions in another and happier existence. It shows that the grave has been robbed of its gloom and death of its sting.

Rev. Dr. A. C. Dixon says: "After the battle of Inkerman in the Crimean war, some soldiers gathering up the dead for burial and the wounded for the hospital, came upon the body of a young man who had drawn himself, being fatally wounded, to the shade of a tree, and was lying with his head upon his arm as if asleep. As they picked him up they heard something tear, and looking more closely they saw an open Bible upon which he had placed his bloody fingers, and the congealed blood

had carried with the finger a portion of the leaf. Scanning the leaf closely, one of them read aloud the words: 'I am the resurrection and the life,' and with that text upon the finger of the dead Christian they buried him. Dying, he was really beginning to live. With his finger upon the promise that Christ was the Life, he passed from the land of the dying to the land of the living, from struggle to conquest, from fog into brightness, from death to eternal living." It is this hope Easter puts into the hearts of all who trust in Christ. As a recent writer has said: "Some Christians follow Christ only as far as Jerusalem; they believe in the Teacher and the Exemplar. Others follow him to the Cross and to the Tomb. They believe in his passion; they emphasize his death, his sacrifice, his blood. Easter carries us beyond the Cross. He is risen; he lives; and because he lives we live also."

Every Easter is a joyous Easter because it reminds us afresh of our kinship with Christ and of our inheritance with him of life eternal. What a joy, fellow ministers, to preach such a message!

MINISTERS AS FOG DISPELLERS

A storm at sea is not so dangerous as a fog. Ships are built to wrestle with storms, and sailors are in their element when the spray breaks over the decks. But it is not so when a vessel is in a fog. No one is at ease. From the passengers to the sailors, and from the sailors to the officers and the captain himself, silent anxiety is felt when a fog shuts down over the sea. It is a solemn and a serious matter to be plunging on in the dark on a sea on which are unseen all its innumerable ships and its still more dangerous voyagers, the icebergs.

It was our privilege once to go on a voyage of thirteen thousand miles on the great iron steamship "Celtic." We crossed the Atlantic. We went through the Mediterranean, past Gibraltar and Algiers, past Malta and Athens, past Constantinople and Ephesus. Not once in all this distance did a shadow of fear cross our minds. But one night, on our way toward the coast of Palestine, we had to steam through the Grecian Archipelago, past Chios and Samos, Patmos and Cos, and hundreds of smaller islands, when suddenly a heavy fog settled down over the sea, or rose up from it. We confess that we did feel some anxiety then. The great ship of twenty thousand tons burden, seven hundred feet long, and thirty-four feet in the water, went plowing along in the mist and darkness. We thought, What if she should strike a small island, or a rock under water, or some other vessel on the sea! The fog horn was blowing at frequent intervals. A dim light, or the outlines of an island, was passed occasionally. We went to the bow of the ship and peered ahead, only to become more conscious how rapidly

she was cutting her way through the wave and what awful catastrophe would befall were she to strike anything in her course. One moment's crash and the hungry sea would have flooded our ship unhindered. What no storm could have accomplished, a little ve of fog might easily have done. So we felt then; so we feel still. We somehow feel that we would rather be in a storm than in a fog, that there is more danger from a fog than from a storm; that ships are made for storms, but that no provision can insure absolute safety in a fog.

But there is another sort of fog. It is not dangerous to ships. We mean religious fog. We regret to state, too, that it is not an uncommon thing for Christian voyagers to meet. It settles down dark, dismal, damp, distressing over many souls, and has been the means of the shipwreck of multitudes who might otherwise have sailed safely into the harbor of eternal life.

Truth may become veiled and lost to men in the fog. A great part of the trouble which the Church has experienced, and most of the crises through which it has passed, have been due to religious fog. Yet it is a fact that, if anything in this world should be clear and luminous it is religious truth, Christian teaching. The Bible is the source of religious truth. We believe that, taken up and read and accepted in its natural sense, it is so clear and plain that a wayfaring man, though a fool, need not err therein. He that runneth may read. It is adapted to make us all wise unto salvation. But when men begin to theorize about it; when the critics make literary patchwork of it; when the philosophers begin to put their explanations upon it and read their own theories into it, the result is that there comes down upon it a dark, enveloping mist which is lost to men in a religious fog.

The person of Christ may become veiled and lost to men in a religious fog. What impious questions men do raise concerning him! Did any prophecy ever refer to him? Was he conceived by the Holy Ghost? Was he born of the Virgin Mary? Was he conscious of his mission? Was he God manifest in the flesh? How easy it is to raise a religious fog! But as some one has well said: "We shall have an age of faith as soon as we point unmistakably to an object of faith; but so long as we only half outline the form of Him in whom is man's hope, and only half seem to see him ourselves, we shall have the sad spectacle of religious drifting on the high seas."

And many Christians live with too many veils between themselves and him. There is a fog-veil of worldliness, of indulged appetites, of definite and conscious acts of sin that separate between believers and their Lord. No wonder they get no clear glimpse of the pole star or the sun—the Sun of the soul, the Saviour of the soul. People who are liv-

ing and moving in a religious fog are not only in danger themselves, but they make it dangerous for everybody else in their course. They are also sure to be unhappy.

Then, too, blessedness of religious experience may be lost in a fog.

In an account we read recently, telling of the location of a certain school in North Carolina, this sentence appears: "The mountains surround the valley and lift the fogs completely from it!" Oh, that Christians might all dwell in such a region, where the mountains surround the valley and lift the fogs completely from it! where they dwell in the clear light of truth, in the clear perception of the person of Christ, and in the blessedness of a definite Christian experience! Oh, too, that we ministers might all become fog-dispellers, making the way clear and plain and safe for others!

We have read of an invention, recently perfected. The apparatus consists of a horizontal outlook pipe eight feet in length and eight inches in diameter. At the mouth of the tube is a wide flange; the rear end is covered with a thick disk of glass. About two feet from the rear end a pipe enters the tube from below, at an obtuse angle with the forward section. This connection is made to a sort of turntable, which permits the outlook tube to be pointed in any desired direction, up or down, from one side to the other. The pipe below connects with a blower down in the vessel. When the dispeller is in use, the blower sends a powerful stream of air up through the pipe into the pipe into the tube, and the current hurtles into the fog boring a hole through it, as it were. The action of the suspended moisture is two fold. The fog rolls back in every direction, the high pressure of the glass produces a cooling influence, the moisture in suspension condenses and falls in rain. A great cone of clear atmosphere, with its apex at the mouth of the tube, results. The eye of the pilot is at the glass at the rear end of the tube, and he gazes into the bowels of the fog. With its aid a pilot can readily pick up his buoys in a fog, and keep an eye out for vessels ahead. With a powerful blower the inventor hopes to make the fog-dispeller useful at a thousand feet.

Every minister ought to be a fog-dispeller. The earnestness of his purpose, the sure reliance of his faith in God, the hopefulness of his soul, born of fellowship with Christ, ought to surround him with such an atmosphere of good cheer and courage that the foggiest of human trials would be illuminated at his presence. "Is it always foggy here?" said a passenger to the captain as the ship was nearing the banks of Newfoundland. "I don't live here." Don't live there, in the fog. Don't stay there, in a fog. Get out under the clear shining of the glorious Sun of Righteousness. Take his Word in your hands

and believe it. Get into fellowship with Christ and trust him. Accept his love, renew your experience of his grace. Then set about being a fog-dispeller, to chase away the mists that envelop other souls.

WHILE MEN SLEPT

In telling the parable of the wheat and the tares our Lord said that it was "while men slept" the enemy came and accomplished his nefarious work. That one sentence needs to be deeply pondered, for it offers the explanation of much that is mysterious in life. No man who is wide awake will allow the enemy to corrupt his field. Man's sleep is the enemy's opportunity. If we look carefully out upon life we cannot fail to see that the presence of much evil among us is really due to carelessness—to carelessness on the part of those who ought to watch.

This is true in the spiritual life. By carelessness men fail to become Christians. As ministers this we well know. "While men slept" the sleep of carelessness or indifference their years slipped away, their opportunities slipped away. It is true of many a man that "gray hairs are upon him here and there, yet he knoweth it not." Many a man who is growing old is sleepily unconscious of the fact that both his time and his opportunity for becoming a Christian are indeed slipping away—will soon be gone. Then, too, "while men sleep" Satan sows tares; he occupies the soil with evil. He occupies it so fully that good really gets no chance to grow. And the crop gets heavier as the man grows older. It is harder to get rid of it, even if the man were to awake.

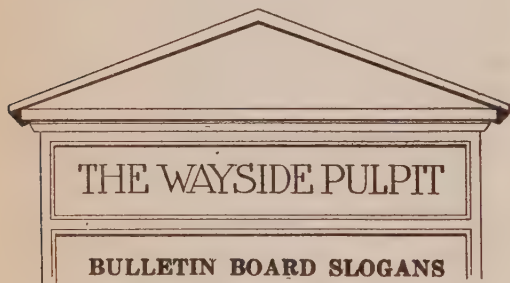
Another thing ministers see constantly. It is by carelessness Christians lose their spirituality. They are like men in a flowing stream, in a boat. They drift while asleep. A young man looked at his watch and remarked: "It has been losing time lately." He was a professing Christian but had grown thoughtless and careless. The friend to whom he addressed the remark looked him earnestly in the face and said: "Haven't you been losing time lately?" The young man understood. He testified that one earnest sentence brought him back from his spiritual indifference and life-wanderings.

The same we see in family life. "While men slept"—while parents sleep the enemy corrupts the minds of their children. Why should we not warn parents: "Satan is at work while you are sleeping. He is sowing yellow journals and yellow-backed literature among your children. He is planting bad companionships there. He is sowing seeds of evil suggestion, evil thoughts, evil desires there. Or, if not so bad as this, while you sleep your children are growing up without your definite help towards becoming Christians, and enlisting heartily in the service of Christ. While you sleepily, carelessly do wrong things

yourself they are learning to do as you do, not as you say. Be alert; look out; live right yourself; plant good seed in abundance and cultivate it well; don't let Satan sow his seed; never let it be true that evil crept into your family by carelessness. Wake up, if you are asleep. It was 'while men slept' Satan sowed his tares. He cannot sow them in your family plot if you are really awake."

The same is true in church life. "While men slept"—while pastors sleep the flock is destroyed. Paul's message to the Ephesian elders is a message to us as pastors; "Take heed unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers."

The same is true of national life. While the guardians of the country sleep rogues exploit the public. "While men slept" Mormonism got its mighty hold on the nation. "While men slept" they let whole communities grow up on the frontier without the gospel and gospel privileges, and these have become centers of evil and moral disease in the nation. Much evil is beyond our power of prevention; but much also is due to our lack of vigilance. Our foe works in the darkness, and it is precisely because of this that we need incessant vigilance.



Good Friday: The suffering of Christ's soul was the soul of his sufferings.

Destiny: "So shall thy judgment be; *thyself* hast decided it." 1 Kings 20:40.

Personality is the ultimate reality.—*Van Dyke*.

I should like to see America a religious nation. I wish every man in America would attend church.—*President Harding*.

The only salvation that holds out is the salvation that is worked out.

If we really want a new world we have got to provide the new man to make it.

You can't be in the parade when you stand on the sidewalk and watch the procession pass by.

Hell is sin with the pleasure gone and only the sting left.

The sun-dial does not know how to go backward. Nor do we.

The man who makes his own God would

not want to be left alone with him in the dark.

The Church should be a retaining wall at the edge of the cliff rather than a hospital at its base.

The church stands for best things. Line up. The church binds upward-looking people together.

Lonely? The church offers friendship.

Anybody is welcome in any church in this city.

The church has many forms, but one mission.

The master passions—Love, Honor, Patriotism, Brotherhood, Justice—are kindled in the house of God.

Think the great thoughts—come to church.

Stand by the changeless verities: Come to church.

Youth instinctively loves a great cause and high thought. Young people, line up with the church.

An unsteered boat is not likely to make a long or prosperous voyage. Seek Christ as Pilot.

Christ never asked impossibilities of anyone; only the very highest, utmost possibilities.

Don't be a "oncer." Help to make the evening service what it ought to be.

Your whole life will be better if you plan the end from the beginning.

Stand for the right. No good thing is a failure, no evil thing a success.

It is a poor religion that is never stronger except when its owner is sick.

All experience goes to show

That no mud can soil but the mud we throw

Diamonds are chunks of coal that stuck to their jobs.

The anti-theistic conclusions of the psychologists are not due to the psychology of religion but to the religion of the psychologists.

Christ is the heart of religion. Relation to Christ is the heart of personal salvation.

If your life is a grind be thankful for the opportunity to sharpen your wits on it.

Use your pleasures sparingly; if you use them too much they will bore you.

When a man loses confidence in himself he makes the vote unanimous.

You expect your bank to pay you for the use of your money. God gives a life to you. What per cent are you paying on this deposit?

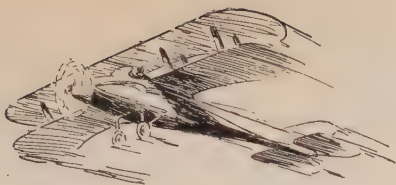
The most pitiable orphan children we have seen are some whose parents are living. Come to Sunday School.

Some men try very hard to be as bad as their word.

You can't judge an automobile by the sound of its horn—nor a man.

The Christian life is like an airplane: When you stop you drop.

Only consistent giving keeps the soul from shrinking.



Views From Our Aeroplane By the Sky Pilot

PASTORAL PLANS

Make plans at the outset of your pastorate. A general commencing a war with no plan of campaign would be ridiculed. But these plans of the minister so often fail! Yes, but with them he will always accomplish more than without. But let no failure discourage. When General Grant attacked Lee in the Wilderness he was at first repulsed with great slaughter. In previous cases after such reverses, as at Chancellorsville and Fredericksburg, the Union general had retreated. That was Lee's expectation now. He made his dispositions for a pursuit. But the next morning one of his aids reported an advance along the whole Union line. Upon which he is said to have answered in an undertone, "Then our cause is lost. At last the Federals have a general." A man who in the unflinching spirit of Grant goes into God's service in his church will effect something. It has been said of the poet Coleridge that though a most brilliant genius he never did himself justice. He was always beginning, always dropping some new work. After a plan is once formed, and until it is the manifest will of God that you desist, work it with your might. When the failure of it is evident, lay out another course.

CANDIDATING

Shall we use our best sermons on such occasions? Some think it dishonest to do that. But not so of necessity, especially if a young man. The people expect you to do your best. And if settled among them you will probably prepare many a sermon which for practical effect will be better than the best you have now.

Should one seek for a pulpit, or passively wait till Providence opens the way to it? Seek. Faith is not inaction. Faith and works belong together. But do not apply in person to a vacant church. Commonly it would prejudice your case. Some pastor, teacher or friend can be found to introduce you.

ADVICE

If a large and conspicuous church were offered a young minister should he be advised to take it? In some cases; but unless for exceptional reasons a man should not begin his ministry at the top of the ladder. With many keen eyes upon him his every fault would stand out in bold relief. The seeming pre-

sumption in a young man's taking such a position might cool the sympathy he would otherwise receive. Remember our Lord's directions about taking the best seats at a feast. It is better to spend a few years in a smaller parish. Then on removing you may while leaving your mistakes behind take with you to a larger field your experience and accumulations of work. I knew a minister who secured early in life a higher position than he was able to hold. With mortification he had to step down and out and it seemed to blight his entire after life. He was never able again to stand where his talents and character really entitled him to be.

BEING CHEERFUL

Being always cheerful is an important grace for ministers. But how? Some sorrows and depressions are for the time irresistible. One bows to them as a reed to the storm. But let it be only to rise again. Be elastic. Be self-recuperative. It is your duty as well as privilege to be happy. "Rejoice in the Lord always; and again I say, rejoice."

YOUR STUDY

Be jealous for your sunshine. Do not take for your study a dingy room. Florence Nightingale declared that in her great hospital at Scutari the patients on the sunny side recovered twice as rapidly as those on the other. And get out into the air. The earth is a great invigorator. If you have a garden cultivate it, at least partially, with your own hands.

THE DEAD LINE

Why is it that so often ministers are thought to be worn out at "the dead line of fifty?" It is their own fault. A dead line for dead men! None at all for live ones. Ministers who are prematurely shelved, most of them, draw from empty cisterns. After two or three years' pastorate the pump wheezes dolefully. The water of life comes trickling drop by drop. The thirsty flock are left with parched and fevered tongues. And, unfortunately for the minister, this is a flock in which the sheep have votes. To keep off that dismal experience look well to your supplies.

USE OF ILLUSTRATIONS

You have noticed that some sorts of seeds are furnished with a little hook at the end. By this as the seed is blown about with the wind it catches at a point where it may germinate and grow. Furnish your seeds of truth with illustrative hooks. You will be astonished to see how long, with such helps, they will hold the memory. Take your illustrations largely, as did the Master, from objects and transactions around you. Study the employments of your people. Converse with them in their business. Let the question, "What will this illustrate?" be ever in mind.

Methods of Church Work

E. A. KING, Editor

Again we approach Easter, April 20th, with great expectations. After a season's faithful work we look forward to this spiritual goal and expect results commensurate with the efforts put forth during the year. If for any reason we have neglected to use our opportunities for spiritual purposes we now have a chance to gather up the threads and concentrate our efforts on Holy Week and Easter. We always look forward to this season of the year because so many people are interested and open to suggestion. Perhaps we may say that this is the psychological moment to present the claims of religion and win many to the Christian faith.

This is the season for pastor's classes and the pastoral instruction of the young in matters of religious faith. There are many books and guides for such work but we wish to mention one little handbook that is useful and inexpensive, President Henry Churchill King's "Greatness and Simplicity of the Christian Faith," Pilgrim Press, Boston and Chicago. The Chicago office has an edition that it sells for 25 cents per copy. Some of the bindings are just a little shelf worn, but are not damaged enough to be noticeable. We have just ordered a lot of them to give to our Sunday School teachers and new church members. It would make a good text book for a class of young people just entering the Christian life.

This is the season of the year when beautiful printed matter can be used with powerful effect. One of the customs now prevailing is the use of colored scripture text post cards. They are not expensive and do a world of good.

We would like information from those who have experience, about moving picture films suitable for Sunday evening use. Inquiries come to us and it has been suggested that we mention and recommend films to our readers.

We take this opportunity to express our thanks and appreciation for all the splendid letters we have received during the past few months. There is no time to answer all of them personally. Keep on sending in material for this department. It is what makes it worth while. At this Easter season especially let us ask you to send samples of your printed matter and write something about your evangelistic efforts. Send everything to the editor, Rev. Elisha A. King, 1618 Drexel Avenue, Miami Beach, Fla. If you desire a personal answer enclose return postage.

THE EASTER MESSAGE

Almost anyone can write an Easter message

just as anyone can write a Christmas message. We find a real message written from the heart and backed by uncompromising faith in the calendar of the Marble Collegiate Church, New York City, written by Dr. David James Burrell. It appeared in his Easter calendar, April 1, 1923.

"I greet you this morning in the name of the risen Christ.

"The disciples who witnessed his death and burial were overcome with grief. They had been hoping for deliverance through him; but he was dead and hope died with him. They went about with slow steps and downcast faces. On the morning of the third day there came a sudden change. There was running to and fro. John ran; Peter ran; the women came running down the slopes of Olivet. One to another they cried, 'The Lord is risen!' This meant everything to them: it means everything to us.

"It means that Death cannot affright us. Men have called him the King of Terrors. They have seen him stalking through palace gates and bowing low at cottage doors. They have known that the time was coming when they—every one—must bow before him. The story of the bursting of the sepulcher in Joseph's garden was like a bugle blast on the distant hills, the footfall of an army come for deliverance, the waving of banners to tell that One mightier than Death drew nigh.

"It means that life and immortality are brought to light. 'Because He liveth we shall live also.' Our loved ones who have passed on before us are alive and well. We shall presently meet them again. Oh happy day!

"It means that Christ is what he claimed to be. 'He showed himself to be the Son of God with power by his resurrection from the dead.' His credentials are verified at the open sepulcher; and by this we are enabled to say 'I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day!'

"He comes to us today as he entered the upper chamber, with the glory of the resurrection in his face, saying 'Peace be unto you.' It is the greeting of the Easter morning."

THE EASTER ILLUSTRATION

How difficult it is to find just the right illustration for the Easter calendar. We try each year to set before our readers something above the ordinary and we believe we have found it. It is taken from the Easter calendar of the Central Lutheran Church, Minneapolis. It is printed in gold and green on

white paper. The design in plain black and white may be had of *The Expositor* for 80c.



THE HIGHWAY TO EASTER MORN

Every great event is planned for by some one. Nothing worth-while ever happens by accident. It may be true that some people fall upon wonderful experiences without conscious preparation, but someone, somewhere, has worked awfully hard to produce the conditions that produced the experience. This is true in church work and particularly true in the minister's life. A great Easter program will not "just happen."

Easter begins long months ahead of the scheduled date. The wide awake pastor has it in mind when he plans his year's work. But the intensive work begins with the first day in April or on the day Lent begins. Let us think through this program of preparation.

1. It is immaterial where one begins. Take then the question of sermons and talks. Easter would not be much without a sermon and Holy Week would fail without addresses. A minister can, of course, get on with just his New Testament but best results are secured by careful reading and meditation on what is read. We would emphasize re-reading the story of the last days of Jesus before the crucifixion in some modern translation like "The Riverside New Testament," Houghton Mifflin Co., Boston, \$3.50, in order to get a fresh grasp of the situation.

These suggestions apply equally to the se-

lection of themes for Holy Week meetings or Lenten sermons. Thoughtful Christian people are not satisfied to attend these meetings just to hear the minister tell them over and over what they already know. They want and they need some fresh material, some new angle of vision, some arousing idea.

2. It is important that the dates of all the meetings be set far in advance and be made known to the people. If possible the themes should be printed and the people asked to think about them and prepare themselves to be benefited by them through reading and discussion. The minister should suggest a few books to read and if necessary offer to buy them for the people.

The themes for discussion should have some connection. That is, there might be a series of subjects chosen that would be cumulative in effect. People are often induced to hear them all if they are so arranged. But the topics need not be all framed from the Bible. There are so many worth-while books and poems that the minister could well frame a series of talks around a book, or interpret a selected list of poems. That book of poems arranged by Martha Foote Crow on "Christ in the Poetry of Today," The Woman's Press, 600 Lexington Ave., N. Y., \$1.00, is a case in point.

3. The wise minister will make use of the lantern slide for illustrated talks. It may not be necessary to mention it here but perhaps it will not be out of place to caution our brethren against using cheap slides or sensational motion picture films. The Holy Week theme deserves absolutely the best in pictures.

This is the season of the year when you could with profit give the Life of Christ in a series of stereopticon pictures arranging to have the scenes of the betrayal and crucifixion on Good Friday. We can never forget the effect of such lectures given at the Easter season in our own ministry and with other ministers. One year a noon meeting was held in a darkened church and the life of Jesus was related in famous art pictures. It produced a wonderful effect.

It is possible now to use moving pictures in connection with Holy Week and Easter. For a number of years we have shown Kalem's "From the Manger to the Cross." It is a great picture more powerful than a sermon. Now it is possible to secure short pictures (2 reel themes) on Immortality. Of these we will speak later. The moving picture should be used in churches more than it is now used. There is a prejudice against its use in some communities but if the people could see "The Stream of Life," "A Maker of Men," "The Good Samaritan," "From the Manger to the Cross," etc., they would become enthusiastic

4. Another important item in making these meetings effective is attractive printed matter.

It costs money, but it pays in money also. In most churches the Easter congregations are very large and the offerings are the largest of the year. If the minister plans far enough ahead he can arrange for the expenses. Good-enough & Woglom get out an Easter offering appeal that gets money. Other church printers do the same. You can make your own and the returns will more than cover expenses. Attractive programs, invitations, calendars, etc., attract people and they will give more liberally under such a stimulation.

5. Plans for a great Easter consist of more than perfected machinery. At heart there is a spiritual consciousness, a deep true religious experience. The world recognizes Easter as a great Christian festival and for this reason it is the occasion of great religious activity.

6. Music is the greatest power at Easter-tide. Careful planning of musical services, the choice of hymns, of choirs and soloists, of cantatas, etc., is necessary. Many churches render "The Messiah" at this season of the year. Then the religious drama can be used effectively. An Easter pageant on Sunday evening would be a powerful factor in driving home the Easter lesson.

7. The greatest Easter we have known began with a sunrise prayer meeting for the young people. Then came breakfast. This was followed by the Sunday School where Easter exercises were held, souvenirs given, and then the great church service at eleven o'clock. Flowers were everywhere. The music was inspiring. The church was packed. In the middle of the service just before the sermon a large class of new members was received into membership. This was the crowning event. The communion service had been held on Thursday evening and the new members formally received and voted in. On Sunday morning they appeared before the church and the minister received them in a beautiful covenant service. The offering was a real act of worship and it was very large covering all expenses and swelling the church treasury in a wholesome way. This service was planned for, prayed for and worked for, many weeks before the great day came. Easter can mean this and more in any church in the land.

A SPLENDID BOOK FOR EASTER READING

We have just read a unique book entitled "They Live and Are Not Far Away" by Rev. Morris H. Turk, D. D., A. S. Barnes & Co., N. Y., 1923, \$1.50. It is a treatise on immortality but it is different from most books on that subject. It is an argument for the appropriation of the everlasting life, the conscious possession of it here and now. It is not an argument. It is not a proof. It is an appeal to the Christian's heart and a setting forth of the character of God as revealed in Christ as a basis for immortality. It is also

a relation of personal experience. It is independent of the usual facts of psychic phenomena though these are mentioned. Altogether it is a comforting book and makes the other world seem friendly. The dead are no longer dead, they are immortals. The chapter on "Prayer for the dead? Why not?" is the most sensible thing we have ever read on the subject. We wish to commend this book to the minister and to his bereaved friends. A reading of it before preparing the Easter sermon would give a new angle to Easter day.

THE DOOR KNOB HANGER FOR EASTER

Years ago *The Expositor* made popular a form of advertising known as the door knob hanger. Cards with string loops attached were hung at night or in the early morning on every door knob in town advertising a church service or entertainment. Every now and then samples of these devices used by some of our readers are sent in. Recently we have had an "Easter Morn" hanger sent.

This is really a beautiful piece of printing. The cardboard is cut out in the shape of a cross about a foot high. It is printed with purple ink. In the center where the arms cross is a picture of the resurrection. It advertises an Eastern morning community service, the morning service, an evening pageant, and directs the reader to the First Methodist Church.

It must make a deep impression on people to wake up Easter Sunday morning and find one of these hanging on the door knob. If it is placed there on Saturday, even, the impression must be almost as great. This splendid piece of Easter advertising comes from Sioux City, Iowa. The pastor, Rev. Earl M. Hoon is some hustler and inventor of striking publicity. The last word on his large calendar is "Everybody boosting all the time."

The community service referred to in this door knob hanger was held early in the morning at sunrise in Grandview Park. A great white cross had been erected at the top of the highest hill. About 1,400 people gathered around this cross. As the sun appeared above the distant hills a bugler trumpeted "Christ Has Risen." The president of the Chamber of Commerce read the story of the resurrection. A solo, "Welcome Happy Morn," was sung. The Lord's Prayer was repeated by all, after which everybody sang "Rock of Ages."

URGES SINGING OF EASTER CAROLS

A song sheet of Easter carols, together with stories of the carols, has been prepared by Community Service, 1 South Madison Avenue, New York City, and is designed to promote Easter caroling much after the manner of Christmas carol singing. Churches are asked to cooperate in the plans for singing of Easter Carols, which call for the sending of groups of singers throughout a community to sing

Easter hymns to households and inmates of hospitals and other institutions. The early hours of Easter day are chosen for the caroling. Community Service also has suggested that the evening service on Easter be given over especially to the carols with a talk or sermon on them.

FLOWER PUBLICITY

Rev. E. A. Walker

A member of the First Presbyterian Church of Adena, O., conceived the idea that a special floral display could be made a form of church publicity not only for the Easter service, but also for the week of pre-Easter services. A special flower committee was appointed who collected flowers from the members of the congregation, then bought about thirty-five dollars worth of Easter flowers. These were beautifully arranged in the church on Saturday before Palm Sunday.

A high school boy, who is an expert with the pen, printed posters and one of our girls clipped flower pictures from flower catalogues and pasted on them. These posters displayed were a good advertisement for our meetings. Our church auditorium was filled for Sunday School and church service Palm Sunday and Easter Sunday, and the week day meetings were well attended. Many were attracted to the church that we had not been able to reach before. The increase in offerings more than paid for flowers. Besides increasing attendance these flowers added greatly to the general enjoyment and spirit of the meetings. After the Easter service the flowers were sent to homes in the community where there were sick or aged people.

AN EASTER APPEAL FOR MONEY

In a circular letter sent to the members of St. Luke's Lutheran Church, Amsterdam, N. Y., we find the following paragraph:

"In honor of this Easter day and all it means to us, let us show our appreciation by placing an offering of love upon his altar for the building fund. We need a new church where the work of the Kingdom can be carried on seven days a week. A church that is churchly in all its Lutheran appointments. A church beautiful to help us enter into the spirit of the beauty of righteousness.

"At present we have \$8,994.71 in this fund. \$2,266.93 were added during the past year. We need \$25,000.00 before we begin operations. This year we would like to add \$5,000 to that fund. Won't you do your best to make that possible? Pennies will help do it, but it will take all there are and it is an eternal job to gather them. Nickels and dimes will do better, but these count slowly when you want a big sum. It will take dollars, yes, a good many of them. Tens, twenties, and fifties are needed. Checks for hundreds, Liberty bonds and war savings stamps will help push up a big pile in a short time.

Church Bulletin Service

Colored border around each page. Two pages printed, two left blank for local printing. 75c per 100. 400, or more, weekly, 65c per 100. We also print Parish Papers, 4 and 8 pages, \$5.00 and \$10.00 for 200 copies. Write for samples and particulars.

THE CHURCH PRESS, LOSTANT, ILLINOIS

"Jesus Christ gave his all for us on Good Friday and rose on Easter day to redeem us. He did big things for us, let us do the biggest thing we can for him.

"To the slip below pin your bills, checks and bonds. Tear it off and deposit on the offering plate by the evening service Easter day."

INVITING NEW MEMBERS

A "Lenten Calendar" comes to us from Rev. George M. Miller, Ocean Ave. Church, Brooklyn, N. Y., which carries the following invitation:

Why Not Unite With This Church on Sunday

After Easter, April 8th?

It is your duty to God and self.

It is your duty to the world.

It is the right thing to do.

If it is right, then do it!

How Can You Do So?

By attending one of the pastor's classes;
or

By interviewing the pastor;
or

By sending for your church letter.

If you are not a member of this church and the subject interests you, please fill out the blank below and either mail or hand to the minister at once.

"I am interested in becoming a member of the Ocean Avenue Congregational Church of Brooklyn, New York. I would like to discuss the matter with the pastor, as an aid in deciding what I should do."

Name

Address

FIVE BOOKS FOR EASTER

We will probably never cease calling attention to William E. Barton's book, "Day by Day With Jesus." It is a book for Holy Week planned to help ministers get the most out of the pre-Easter season. It is a book of 350 pages containing a calendar of a hundred Easters. The book is also a commentary on the Scripture relating to Holy Week. The complete story of each day is given with explanations and comments. The last part of the book considers the forty days after Easter morn. It is a very helpful volume, The Puritan Press, Oak Park and Sublette, Ill.

"Immortality" is the name of a rather remarkable book of 380 pages containing nine "Essays in Discovery." The book is edited by B. H. Streeter. Such subjects as "The Mind and the Brain," "The Resurrection of the Dead," "The Life of the World to Come," "The

Bible and Hell," "A Dream of Heaven," "The Good and Evil in Spiritualism," "Reincarnation, Karma, and Theosophy" and "The Undiscovered Country" are discussed by different authors. It is a great book worthy of a place in every minister's library, The Macmillan Co., N. Y., \$2.25.

James H. Snowden's popular volume "Can We Believe in Immortality?" is a book worth reading. It contains 227 pages with 35 chapters covering almost every phase of the subject.

We ought to know the various attitudes of mind towards the doctrine of immortality, so we suggest a reading of James H. Leuba's "The Belief in God and Immortality," Open Court Publishing Co., Chicago, \$2.50. This is the book referred to so many times by William Jennings Bryan. With this book we place another little pocket volume entitled "Immortality and the Modern Mind" by Kirsopp Lake, professor of Ecclesiastical History in Harvard College. It is the Ingersoll Lecture for 1922, Harvard University Press, Cambridge, Mass., \$1.00.

STRIKING SERMONS ON THE CROSS

Rev. Paul Brosy, Goshen, Ind.

Pattern of the Cross. Dan. 9:10-11.
Purpose of the Cross. Col. 1:19-20.
Philosophy of the Cross. Heb. 9:22.
Provocation of the Cross. Gal. 5:11.
Power of the Cross. John 12:32.
Paradox of the Cross. Matt. 27:42.
Primacy of the Cross. 1 Cor. 15:3.
Pride of the Cross. Gal. 6:14.
Proposals of the Cross. Matt. 16:24.
Proclamation of the Cross. John 19:19-20.
Petition of the Cross. Luke 23:34.
Pardon of the Cross. Luke 23:43.
Provision of the Cross. John 19:26-27.
Proscription of the Cross. Mark 15:34.
Poignancy of the Cross. John 19:28.
Perfection of the Cross. John 19:30.
Peace of the Cross. Luke 23:46.
Permanence of the Cross. Luke 24:29.

HYMN BOOKS FOR EASTER

There are times when you can introduce new ideas in church work and there are other times when you cannot. Easter is an excellent time for securing new hymn books. We are introducing "Hymns for American Youth" edited by Prof. H. Augustine Smith, the eminent authority on church music. We have used this volume before and after testing it out several years we are purchasing another lot. The book is published by The Century Co., of New York City. The other book is "Hymns of the Centuries" published by A. S. Barnes & Co., 7 West 45th St., New York City. This is a church hymnal. The former book is for Sunday School and Young People's Societies.

PRINTED HELPS FOR EASTER

Through the courtesy of the "Personal Help Library" of Miami Beach, Fla., we offer a lecture and a sermon by Elisha A. King for ten cents in postage stamps. The lecture is entitled "Evolution and the Soul," and the sermon is called "Shall We Live Forever?" These are especially suitable for the Easter season and both are arguments for the immortality of the soul. Those who send in their requests early will receive other interesting pamphlets and sermons by the same author entirely free.

THEMES FOR HOLY WEEK TALKS

"I Am the Resurrection." John 11:25.
"I Am the Way." John 14:6.
"I Am the Door." John 10:7.
"I am the Life." John 14:6.
"I Am the Bread of Life." John 6:35.
"I Am the Good Shepherd." John 10:11.

GOOD PRAYER MEETING TOPICS

Christ Our Saviour. Titus 3.
Christ Our Teacher. Jno. 3:1-21.
Christ Our Example. Jno. 13:1-17.
Christ Our Shepherd. Psa. 23; Jno. 10:1-18.
Christ Our Strength. Phil. 4.
Christ Our Brother. Matt. 12:46-50.
Christ Our Righteousness. Rom. 4.
Christ Our Intercessor. Heb. 7.

HOW TO OBSERVE HOLY WEEK

Any pastor who has never held special Holy Week services has missed one of the richest spiritual experiences of the year. We have tried two forms of service. One was an evening program beginning Monday night and ending Friday night. This consisted of reading the full story of the last week in the life of Jesus. The meetings were planned so as to be quiet and meditative. These readings might be from any one of the following texts: "The Ministry of Jesus," a Harmony of the Synoptic Gospels by Anita S. Ward, Pilgrim Press, Boston, \$1. "Records of the Life of Jesus" by Henry B. Sharman, Association Press, N. Y., \$2.50. This is an elaborate printing of parallel passages carefully analyzed. "His Life," a complete story in the words of the four gospels, compiled by Barton, Soares & Strong, published by Hope Publishing Co., Chicago. Beginning at page 161 the whole story of "His Last Week" is told.

We used the last named book; interspersed with these readings the choir sang without announcement the appropriate hymns. There was a prayer, and perhaps an appropriate solo. There was no sermon or talk. No one hurried. It was a restful hour of devotion.

On Thursday evening we held our communion service and voted in any new members who were to join the church Easter morning.

The other method was the noon meeting. We arranged the service at such an hour as to accommodate the people who worked in the

stores and offices. It lasted only twenty minutes and consisted of a hymn, Scripture reading and prayer and a few moments devoted to the Scriptures in the form of an exposition, and a solo.

The meeting accomplished something. It was a witness for Christ in the midst of a busy world. It offered a place for quiet rest and meditation. It kept the church before the people. For five years we kept up this custom. A few times we varied it by having different ministers conduct the service and provide the soloist. As a result of this experience we became convinced that every church should thus witness for Christ in the busy marts of trade.

PASTOR'S TRAINING CLASSES

In the first place our efforts are not limited to the Lenten and Easter season. As pastor I aim to improve every opportunity at all seasons to emphasize the importance of the church and the privilege Christian people have in being members.

But Lent is a time of the year peculiarly fitted for emphasizing this work. I conducted pastor's training classes for the young people, using the booklet issued by the Congregational Commission on Evangelism as a guide. During this period I preached special sermons on the Christian life, and on the privileges and obligations of church memberships. Prayer for this important matter was not neglected. Sunday School teachers were instructed to improve every opportunity for interesting their pupils in the church; and parents were urged to cooperate. During this period, as well as at all times, I improve suitable opportunities for personal interviews. I also make use of leaflets on such subjects as "The Meaning of Church Membership," "Why Let Children Join Church," etc. At no time do I use undue pressure with either youth or adult. My aim is to make clear the beauty and reasonableness of the Christian life, and to emphasize the privilege and obligation the Christian people have of being active members in the church of which Christ is the recognized Founder and Head.

A natural and legitimate question is, "Do results justify the means?" The answer is that in less than a year the membership has increased approximately sixty per cent, about fifty per cent being on confession and about half of this number were from the Training Class, which was the means of creating an interest which indirectly influenced others.—*Rev. Jacob Spoolman, Birnamwood, Wis., in The Congregationalist.*

VESPER ADDRESSES

Dr. Noel Porter, Trinity Church, San Jose, Calif., gave talks on "Personal Religion and Christian Psychology" at five o'clock Sunday afternoons, based on inspirational books:

Church Attendance STIMULATORS



A series of 17 cards $3\frac{1}{2} \times 5\frac{1}{2}$ inches, printed in two colors featuring pointed paragraphs about church attendance.

60c per hundred—\$5 per thousand
(Adding church or your name, 50c extra—any amount)

Start the New Year right—boost your church
Free catalog of church helps on request.

Woolverton Printing Co.
Cedar Falls, Ia.

1. The Ever-Present Christ, Ives:
"And lo, I am with you always."
2. The Silver Shadow, Boreham:
"The place wherein thou standest is Holy Ground."
3. The Gospel of Life, Gilman:
"I am come that ye might have life and that ye might have it more abundantly."
4. The Returning Tide of Faith, Bishop of Pretoria:
"Have faith in God."
5. The Deeper Voice, Winston:
"The deep calleth unto the deep."
6. The Gospel of Fellowship, the Late Bishop Williams:
"He that would have friends must show himself friendly and there is a Friend who sticketh closer than a brother."
7. The Glory of Going On, House:
"Who going through the vale of misery useth it for a well."
"They shall go from strength to strength."

MOVING PICTURES FOR THE CHURCH

At last we have found a supply for moving pictures that gives satisfaction. The American Motion Picture Corporation, 71 West 23d St., New York, is gradually making and collecting a very large library of films especially for the church. Ministers who use motion pictures should send to the company for "Condensed Schedule of Releases Jan. 1, 1924," which contains long lists of programs. There are weekly program units up to 30, Bible pictures that preach 20 in number. These are 2 reel themes like "The Good Samaritan" (1 reel) and "The Universal Samaritan" (1 reel). In this group is program number 5 which is especially valuable for Easter. "Life Immortal" (1 reel), "Immortality" (1 reel). We have seen this on the screen and have ordered it for Easter. There is a group of patriotic subjects including the life of Abraham Lincoln in eight chapters (2 reels each). These also we have used and know their excellence and power. The educational group contains 13 new reels of geography. The theme of the series is "The United States a Ten Talent Nation."

In addition to this are the Holy Land pictures. There are 36 reels distributed on the lyceum course plan. This series covers the Holy Land and some of the pictures are masterpieces in color. They are called "The Voice of the Land."

DEDICATION OF A NEW ORGAN

The Messiah Lutheran Church of Philadelphia has recently dedicated a beautiful new organ. The service of dedication is a simple dignified expression of religious faith. Ministers often write to us for just such a service.

Pastor: Praise ye the Lord, Praise God in his Sanctuary;

Cong.: Praise him in the firmament of his power;

Pastor: Praise him for his mighty acts;

Cong.: Praise him according to his excellent greatness;

Pastor: Praise him with the sound of the trumpet;

Cong.: Praise him with psaltery and harp;

Pastor: Praise him with timbrel and dance;

Cong.: Praise him with stringed instruments and organs;

Pastor: Praise him upon the loud cymbals;

Cong.: Praise him upon the loud sounding cymbals;

Pastor: Let everything that hath breath praise the Lord:

Cong.: Praise ye the Lord.

Collect—Pastor: O Lord, who hast appointed cymbals and trumpets, psalteries and harps for the service of thy Holy Temple, we pray thee graciously to accept from our hands, this organ, and let this service be well-pleasing to thee; through Jesus Christ, thy Son, our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

Prayer (Pastor and Congregation): Almighty and everlasting God, who dwelleth in the heavens, surrounded by angels and archangels, who worship thee, saying, "Holy, Holy, Holy, Lord God of Hosts," we bless thee that thou also inhabitest the praises of Israel. Accept, we beseech thee, the sacrifice of praise which we bring thee for all thy mercies, and especially for the gift of thy Son, for the founding of thy Church, for the fellowship of thy saints and for the joy of thy service. We thank thee that we are permitted this day to set apart this organ to thy praise. Be pleased to accept and to sanctify this offering. Grant us thy peace, that by its right use we may be assisted in singing the songs of Zion. Pour out thy Holy Spirit upon all who shall here assemble, that they may sing with the spirit and the understanding also. Attune our hearts to sing thy praise on earth that at length we may join with the innumerable company before thy throne in the unending praise of Heaven, through Jesus Christ, to whom with thee and the Holy Ghost, ever one God, be

glory and dominion and power, world without end. Amen.

Pastor: And now this organ, set apart by the Word of God and Prayer, is henceforth dedicated to the Worship of God, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

USE PRINTED MATTER

Fred B. Smith says, "Make liberal use of literature. Get subscriptions to missionary papers. Distribute missionary leaflets. Circulate missionary books. Display missionary publications on a stand where everyone may examine them. Hang charts and mottoes on the wall of the vestry or vestibule. Leave no stone unturned."

This is just as true of other kinds of printed matter as of missionary literature. Some ministers have added a show-case in the vestibule where they sell good books to people after or before services. It is of the utmost importance that the people be encouraged to read about the church and the progress of Christianity. Every denomination prints tons of good literature at small cost and much of it absolutely free.

PASTOR'S PERSONAL PAGE

"The Assistant Pastor" carries a unique offer to the boys and girls of the congregation. The pastor has a personal page and calls it "The Pastor Says." This is one place where he says what he wishes to say. Here is the item:

"The boy or girl that attends the greatest number of services during January, February and March will have their picture printed on the front page of the Assistant Pastor. Just sign the card and drop in the collection plate and the one that has the greatest number of cards March 30th will be the winner. If more than one boy or girl attend church every Sunday, I will have a group picture made and put all on the front page for the remainder of the year."

Another item shows how to drive home the meaning of the budget. He says, "Our budget is \$4,067 for the year; \$339 for a month; \$85 for a week; \$12.15 for a day, or 5¢c. per member per day, or the equal to a package of gum or a Coca Cola per day."

CHOOSING A HYMN FOR THE MONTH

Rev. Robert W. Anthony, Minister First Presbyterian Church, Schenectady, N. Y., in Century Church Bulletin, says:

With the aid of Mr. G. J. Abbott, Director of Music in our Public Schools, and of Prof. H. A. Schaffler, of Union College, the faculty Director of their musical clubs, we have worked out something in connection with our public services that I believe could be profitably adopted by many congregations.

Since September, 1922, we have been choosing a hymn for the month. It is sung at every church service, at Sunday School, and usually

at the mid-week service. Early in the month I prepare a paragraph on this hymn and it is printed in our church calendar. The result has been that our congregational singing has shown a marked improvement. I further find that in the homes the children, and often their parents, go about singing these splendid hymns that have become so familiar to them through the Sunday School and church services. In "The Christian Century" of a week ago, I read that one church chose its hymn for the month by popular vote. We have operated on a different principle, endeavoring to choose our hymns with a view to the season of the year and to the purpose and program that we have had in mind for our church. The hymns we used last year were as follows: September, "How Firm a Foundation;" October, "Holy, Holy, Holy;" November, "For All the Saints;" December, "O Come All Ye Faithful;" January, "Stand Up, Stand Up For Jesus;" February, "God of our Fathers, Whose Almighty Hand;" March, "Jerusalem, the Golden;" April, "All Hail the Power of Jesus' Name;" May, "The Son of God Goes Forth to War;" June, "The Church's One Foundation."

The hymns chosen for this church year 1923-24 are: September, "Through the Night of Doubt and Sorrow;" October, "O Master, Let Me Walk With Thee;" November, "Come, Ye Thankful People, Come;" December, "It Came Upon the Midnight Clear;" January, "O Zion, Haste, Thy Mission High Fulfilling;" February, "Our God, Our Help in Ages Past;" March, "O Love That Wilt Not Let Me Go;" April, "The Day of Resurrection;" May, "O Word of God Incarnate;" June, "A Mighty Fortress is Our God."

A NEW BRIGHTON BLOTTER

The First Presbyterian Church of New Brighton, Pa., uses this blotter for advertising church attendance. The wording of the blotter is distinctive.

**BLOT OUT
THE
HABIT OF
BEING
ABSENT
FROM
CHURCH
ON
SUNDAY!**

WANTED!

Men and Women, Boys and Girls

TO GET THE HABIT

OF GOING TO CHURCH

YOU NEED THE CHURCH

Because

It stands for clean, manly life

It guards home life

It offers Jesus to you

First Presbyterian Church

New Brighton, Pa.

"Forsake not
the
assembling
of
yourselves
together as
the manner of
some is."

MEMORY SERVICES

Rev. Frank Lee Roberts, pastor of Wesley Methodist Church, Minneapolis, has been holding a series of Sunday evening memory services. We give an outline of his service taken from one of his calendars so you can see how he does it.

- Prelude.
- Russian Anthem, "The Day of Judgment" Archangelsky.
- Favorite Hymn on the Chimes
- Lighted Cross Service: "Abide With Me" Monk
- Prayer.
- Scripture.
- Hymn.
- Offertory, "Spring Song".... Mendelssohn.
- Feature a. Selection from "The Cotter's Saturday Night"..... Burns
- b. Setting: The Old Home at Eventide.
- Sermon: "Memory" Series. No. 1
"The Old Home."
- Feature, "Home Sweet Home"..... Payne.
- Benediction. Doxology. Postlude.

The second, third and fourth themes were: "The Little Brown Church." The old candle as she was and the boys that were. A real demonstration of the old school days.

"The little Brown Church." The old candle light service. "The Church in the Wild Wood" and other features of the old times.

"The Old Friends." My friend is he who when the pall of sorrow deep and grey as night has fallen o'er my soul doth lift me up to seek the day. He will not prate about his love, but silently he'll clasp my hand, and to my breaking heart he'll say, "O friend—I understand."

On the calendar announcing the home theme he printed four verses of Burns' "The Cotter's Saturday Night" reflecting the religious side of home life. It was all very effective.

"A MAKER OF MEN"

It was our happy privilege recently to show the six reel film story known as "A Maker of Men" to a church full of people. Fortunately the producer of the film, Dr. J. K. Shields, was present and gave us numerous personal reminiscences bearing on the making of the picture. We were completely captivated by the story as it was unfolded before our eyes. It was so refreshing to see the Christian ministry honored and lifted up to its rightful place and power.

The story itself depicts the career of a boy who grew up under adverse circumstances but nevertheless lived a helpful life. In the course of time, after training in the school of hard knocks and in college, on the athletic field, etc., he had the chance of a life-time to make money and become rich. He deliberately followed the call of conscience and duty and chose the ministry. He went to the toughest village he could find and there lived the life of a militant preacher, won the community and transformed it into a good town. His life was spent in doing good to everyone.

The contrast to this character is the selfish rich man who adopted him when he was a boy and gave him his education. In the end the story shows which was the life most worth while.

If we had our way we would show this picture in every Theological Seminary and before every conference of college men where there was any chance of winning strong men for the ministry. We commend it to our brethren without any reserve whatever. For information about renting it write to Plymouth Film Corporation, 46 West 24th Street, New York City.

HOW I MAKE MY CALLS

Rev. Paul Brosy, Goshen, Ind.

My pastoral calls are made in a systematic fashion. I finish one section of the town before proceeding to another. My social calls are few and far between. When I make a pastoral call, I do so with a serious purpose. If a member has been lax and wayward, I make it my business to ascertain the reason why he or she has neglected visiting the sanctuary, hearing the Word, receiving the Sacrament, having the children baptized and sending them to church school. If the members have been faithful, I make it a point to express my sincere appreciation of their godliness and seek to lead them to a greater usefulness.

On calling upon a sick person, I go immediately to the sick room, as does a physician. If I am cold, I first warm myself for the patient's sake. Having inquired how the sick one is I then begin my spiritual cure. I speak thus: "St. James tells us that if anyone be sick in the Church he shall send for the minister of the Church and he shall pray with the sick; and if it be God's Holy Will, he shall be

healed. So I have come. Let us read God's Word and pray." I then read some passage which I have chosen beforehand and which I know to fit the spiritual condition of the patient. When I have finished the reading, I then pray with the ill person. After that I give some word of comfort and cheer, say the absolution and pronounce the benediction. Of course, if the sick person shows no signs of faith and repentance the absolution and benediction are not given. The Sacrament is also administered when it is desired. When this has been done, I depart without further ado. The calls usually take no more than ten or twelve minutes. Every word and every action is intended to give faith and buoyancy.

WHAT DO YOU KNOW ABOUT MASONRY?

Our attention has been called to a few books that ought to be read by every minister who is a Mason, and if there could be a reader *The Expositor* who thinks Masonry a harmful influence in the lives of men let him read these books. Brother ministers who invite Masonic bodies to attend church services should read these books.

Here are two or three of value: "Symbolism of the Three Degrees" by Oliver Day Street. "The Great Teachings of Masonry" by H. L. Haywood. "The Men's House" by Rev. Joseph Fort Newton. "Symbolical Masonry" by H. L. Haywood. These are for sale by George H. Doran Co., New York City. The latter three volumes are \$2 each.

HOW TO GET TRANSIENTS TO CHURCH

In most cities there is a constant stream of people coming and going in hotels, rooming houses, and apartments. Some churches live on year after year without making any attempt to reach them. The Rev. C. F. Myers tells in "Church Business" how the Presbyterian Church of Greensboro, N. C., attracted and welcomed these transients.

He says: "Our men are divided into various committees. We have a Schools and Colleges Committee responsible for the young people attending school and college in our city, a New-comer's Committee, a Prayer Meeting Committee, an Advertising Committee, a Boys' Committee, and others. But perhaps the best of all is our Hotel Committee.

"There are thirteen men on this committee. Every Sunday evening, half an hour before the services, they divide into groups, go to the various hotels, walk through the lobbies and invite every man they see to the Church, mentioning the music and the attractive services. The result is that perhaps fifty traveling men who would not otherwise go to Church accept this invitation.

"There is also a Printed Invitation. Every Saturday night a printed invitation is put under the door of every hotel room in town. One of the cards we used contained this quota-

tion from Mr. Babson's book, "The Fundamentals of Prosperity"—

"Religion bears the same relation to success that sunshine bears to a plant.' If statistics have taught me any one thing, it is the truth of that statement of Lawson's. The biggest thing in man is not body, mind or muscle; but soul. Wages, prices and conditions can be adjusted; but attitudes, motives and relationships can only be converted."

"To this we added: Sunday evening at 8 o'clock in the First Presbyterian Church Dr. Myers will speak on the "Six I's of Success." Music by quartet and chorus of thirty voices.

"After they come we have some of our friendliest deacons at the doors to shake hands with strangers as they enter, give them a welcome and invite them to come again. We encourage our people to make them feel at home by giving them a hymn-book or showing them some attention."

He takes up the fourth point this way: "Most men love music. Mr. Moody once said to Dr. Chapman, 'Young man, why don't you fill your church?' To which Dr. Chapman replied, 'I wish you would tell me how.' 'Have good music, sir,' was Mr. Moody's answer. Dr. Chapman said he began from that day to give time and thought to his music, and his church began to fill.

"The Marble Collegiate Church in New York is crowded in summer-time. One reason is the excellent music they always have. The First Church in Pittsburgh, a down-town church with a seating capacity of from 2,500 to 3,000 is filled morning and night. They have the best music in the city.

"We emphasize our music, have a good quartet, an attractive chorus choir and a wonderful violinist, and the young people as well as the traveling men come where there is good music. We have never had a musical program only. The music is merely a part of the service, but an important part in making the rest enjoyable and inspiring.

"Next to the music in attracting the transients, we would put advertising which is a big subject by itself. Those of us who travel know that traveling men find Sunday their greatest problem—what to do and where to go. The opportunity to help them spend the day pleasantly and profitably is one which the Christian Church should eagerly grasp."

This is one of the advertisements used. An invitation sincere and to the point:

"What Shall I Do Today? It's Sunday and I'm Away From Home."

May We Help to Answer That Question:

"Show up at the First Presbyterian Church at 11:15 A. M. and 8 P. M. Hear dandy music. A short sermon to the point and then write home that you've been to church and enjoyed it."

FOR THE EASTER BAPTISM

In many churches on Easter children will be baptized. Parents love to have a certificate that they can keep. We have just come upon a beautiful souvenir of the event entitled, *What Then Shall This Child Be?* The first page is a certificate. The rest of the 25 pages is a sermon by Rev. Ernest Bourner Allen, D. D. on the subject indicated in the title. The booklet has a blue cover and makes a very attractive souvenir. We do not know the price but it is not very expensive. Inquire of The Pilgrim Press, Boston or Chicago.

THE KIND OF A CHURCH GOD WANTS

In a recent number of "The Friendly Courier" there is a sermon by Rev. Ross H. Stover from which we take the following headings:

"God wants a Live Church, a Friendly Church, a Hopeful Church, a Teaching Church, a Serving Church, a Spiritual Church."

We believe it would be worth while to take these topics for themes during Holy Week. Anyone desiring to see the whole sermon should send five cents in postage to Rev. Ross H. Stover, 1543 North Gratz Street, Philadelphia, Pa.

DEDICATION OF A HYMN BOOK

The Hymnal for American Youth was recently introduced into the First Presbyterian Church of Washington and was dedicated with a beautiful service prepared by Professor H. Augustine Smith, the editor. As the book was dedicated, each member of the Sunday School raised a copy high and all responded, "We dedicate this book." The ceremony was impressive and we are sure the hymn book will mean more to the young people of the church than it would had it been slipped into the pew without special recognition.

"WHO IS JESUS CHRIST?"

A really fine address with the above title was delivered by Dean Charles R. Brown at the Northfield Student Conference sometime ago. It was so valuable that it was published in pamphlet form by the Pilgrim Press, Boston and may be had at 15 cents per copy. This is the kind of literature that could be distributed or sold during Holy Week.

A GIFT FOR THE TROUBLED

Many ministers make it a practice to give printed sermons or helpful messages to people in the parish who need encouragement. Woolverton, Cedar Falls, Iowa, publish a line of such gift booklets. At Easter time such gifts are especially appropriate. The Personal Help Library, Miama Beach, Florida, will send copies of "The Cure for Worry" by E. A. King, at twenty-five cents per copy. It is beautifully bound and designed as a gift booklet.

PRAYER MEETING TOPICS ON THE PSALMS

A clergyman said to us the other day, "Do you realize that most ministers have never made a study of the Psalms. They do not often preach from them and they do not mean as much to them as other parts of Scripture do." We do not know whether this is true or not but we seldom see a sermon text taken from the Psalms. We almost never receive a list of prayer-meeting topics based on the Psalms. For this reason we are happy to have an announcement from Rev. Geo. M. Brown of the Methodist Episcopal Church of Patchogue, N. Y. He confines his studies to the 27th Psalm, but this shows how rich and varied the Psalms are. His topics are as follows:

For the New Year	Learn Psa. 27:1
When the Wicked Came	Learn Psa. 27:2
Fearless and Confident	Learn Psa. 27:3
One Thing Sought For	Learn Psa. 27:4
In Time of Trouble	Learn Psa. 27:5
Sacrifices of Joy	Learn Psa. 27:6
Hear and Have Mercy	Learn Psa. 27:7
What the Heart Says	Learn Psa. 27:8
Thou Hast Helped Me	Learn Psa. 27:9
God's Opportunity	Learn Psa. 27:10
Teach and Lead Me	Learn Psa. 27:11
The Will of Enemies	Learn Psa. 27:12
Believe, Wait or Faint	Learn Psa. 27:13, 14

A few books upon this wonderful storehouse of spiritual treasure are: "Interlineary Hebrew and English Psalter," James Pott & Co., New York; "The Book of Psalms," edited by A. F. Kirkpatrick, Cambridge Bible, G. P. Putnam's Sons, N. Y., \$1.50. This is a great treasure. "The Songs, Hymns and Prayers of the Old Testament," by Charles Foster Kent, Charles Scribner's Sons, N. Y.; "The Religion of the Psalms" by J. M. Powis Smith, University of Chicago Press, Chicago, Ill.; "The Psalms as Liturgies" by John P. Peters, Macmillan Co., N. Y., \$4. Anyone who can secure a set of Spurgeon's "The Psalms of David" will find a treasure. Matthew Henry has many rich and quaint thoughts on the Psalms.

HOW ONE CHURCH USES RADIO

Church service direct from the church has been inaugurated by Westinghouse Radio Station WBZ at Springfield, Mass., the Rev. James Gordon Gilkey, pastor of the South Congregational Church of Springfield, preaching.

The broadcasting of this service was made possible by the installation of Western Union lines from the church to the Radio Station at East Springfield a distance of about three miles. Microphones located at several places in the church picked up the music and preaching and amplifiers gave the converted sound waves the necessary impetus to send it over the lines to the station. There it was boosted again and sent broadcast into the air.

In the church, microphones were placed so that they could pick up the sermon of Dr.

Gilkey, the organ music and the hymns of the choir of four and the chorus of twenty-four voices. The great number of voices in the church makes it very difficult to transmit the service and a great amount of testing was necessary to get good results, reports obtained from the first broadcasting indicate that this has been done successfully.—*The American Missionary*.

MORE ABOUT "THE ORDER OF THE FISH"

George V. McClure, Seattle, Wn.

I want to thank you for publishing the account of our "Order of the Fish" in the February issue of *The Expositor*. Evidently it is just what scores of other pastors are looking for. We have received a hundred or more letters seeking information. We are answering these letters as rapidly as we can. Through sheer necessity we are making a "National Order" of it. We feel that inasmuch as we have had to buy the die for the pins, etc., get out the rituals and general information, it would be better and cheaper to get them out on a scale large enough to supply all the others. We can then charge a nominal fee, issue a charter, and furnish all the details with absolutely no thought of making any money out of it. I repeat that it is a plan that will build up any church and tie people to the church. We require all pastors to act as sponsors and send the secret matter *only* to pastors. The following letter was prepared by the officers of the Chapter here.

The "Order of the Fish" described in the February edition of *The Expositor* is growing very popular. Letters have been received from all over the United States and Canada. These letters, in addition to other requests, show a need for just such an organization. Consequently, we are now building up a national, "Order of the Fish," along the lines of a fraternal order.

By nationalizing this organization we see a means of enabling all churches to stimulate the interest of their young people and bring them into a closer union with the Church and lead them into a better life.

We will be glad to send information to pastors who will send a stamped addressed envelope for same. Address, Rev. Geo. V. McClure, 4927 44th Ave. S. Seattle, Wash.

THE FUTURE STEREOPTICON

Who will venture a prophecy concerning the stereopticon? Years ago it was our chief source for illustrated lectures or song services. The early slides were crude indeed. Some of us remember the magic lanterns we used to play with. The instrument has been developed to a wonderful perfection and is now about as complete as it can ever be made.

When the motion picture came upon the scene it was prophesied that the stereopticon would be ruled out of count altogether, and for

a while it looked that way. It was a false prophecy, however. The stereopticon is coming back to its own stronger than ever.

Just now there is great interest in the making of slides on non-inflammable film and using them in specially constructed machines that are half stereopticon and half moving picture. We have been experimenting with the Bond Film Slide Projector and find it one of the most interesting mechanisms we have ever seen. The improvements are all in the right direction and almost revolutionize the stereopticon idea. A box of 50 or 100 lantern slides is heavy and costs from one to three dollars to transport by mail or express. The same number of pictures on a film costs only a few cents for postage. A whole lecture can be carried in your vest pocket. The machine itself is small and looks like a household toy but we took ours into the large church auditorium and it acted like a full grown stereopticon.

You do not have to put in and take out slides. All you have to do is to turn a knob with your thumb and finger! The film runs on a cog wheel and centers itself in the light frame.

Other devices have been made to reduce the weight of slides and the size of the stereopticon. Other film slide attachments have been invented, but this one we have tried seems to point in the direction of the future stereopticon. Such an instrument could be carried anywhere with ease and prove a source of great joy to thousands. For further information write to Geo. W. Bond Slide Co., 6 East Lake St., Chicago, Ill.

TELLING PARAGRAPHS FOR YOUR CALENDAR

"I spoke a kind word, almost thoughtlessly, and a long time afterward one thanked me for it with tears in his eyes. Then I thought, since kindness cost so little, and helps so much, why am I not always kind?"—*W. E. Barton.*

Speak Kindly

"Drop a word of cheer and kindness
Just a flash and it is gone;
But there's half a hundred ripples
Circling on and on and on."

The Difference

South America was settled by the Spanish who came to South America in search of gold, but North America was settled by the Pilgrim Fathers who went there in search of God.

For six days we have been seeking for gold. On the Seventh, we want you to seek God, and this is an invitation to worship Him with us.

Let every one remember that he who violates the laws of the land tramples on the blood of the fathers and tears asunder the charter of his own and his children's liberty.—*Abraham Lincoln.*

SQUIBS FOR YOUR CALENDAR

Be a Booster

If you think *your* church the best,
Tell 'em so!
If you'd have it lead the rest,
Help it grow!
When there's anything to do,
Let them always count on you,
You'll feel good when it is through,
Don't you know?

If you're used to giving knocks,
Change your style;
Throw bouquets instead of rocks
For awhile.
Let the other fellow roast,
Shun him as you would a ghost;
Meet his banter with a boast
And a smile.

When a stranger from afar
Comes along,
Tell him who and what you are—
Make it *strong*.
Never flatter, never bluff,
Tell the truth, for that's enough.
Be a booster, that's the stuff,
Don't just believe.

*Courtesy First Presbyterian Church,
Jackson, Michigan, published by
Duplex, Richmond, Va.*

* * *

"Christ has no hand but our hands, to do his work today;
He has no feet but our feet, to lead men in his way;
He has no tongues but our tongues, to tell men how he died;
He has no help but our help, to bring them to his side.

"What if our hands are busy with other work than his?
What if our feet are walking where sin's allure-
ment is?
What if our tongues are speaking of things his
lips would spurn?
How can we hope to help him and hasten his
return?"

* * *

"Kindness in action"—that's manners. Sidney defines manners: "High erected thoughts seated in the heart of courtesy." Sydney Smith said, "Manners are the shadow of virtue," and Hare, that "politeness is the outward garment of good-will." A sage was questioned, "Master, what is the test of good manners?" He answered, "It is being able to put up pleasantly with bad ones."

* * *

A hearer on leaving a church where the choir outdid itself remarked that the performance was the fulfilment of the prophecy of Amos 8:3, "And the songs of the temple shall be howlings."

The Pastor and His Young People

A BOOK TO RECOMMEND

We have just been re-reading a book written from a new point of view, "Four Hitherto Unpublished Gospels," by Dr. W. E. Barton. It is supposed that besides the narratives of the four well-known evangelists, four other men were moved to record their own personal impressions and knowledge of Jesus of Nazareth. So we have "The Gospel According to John the Baptist"; "According to Andrew"; "According to Judas Iscariot"; "According to James the Brother of Jesus."

Of course the four narratives are all based upon the hints and story found in the New Testament. The striking thing about these stories to most young people will be the use of the first person singular pronouns instead of the familiar third person. This gives a strange and startling air of reality, of life-likeness, to the characters in the narratives, including the Master himself. The work is written in Dr. Barton's well known clear and vivid style.

The pastor will do well to suggest to his young people that they buy and read this little book of 150 pages. A limited number are for sale at *The Expositor* office. Price 75 cents.

HONOR TO HIM WHO TRIES

It is not the critic who counts; not the man who points out how the strong man stumbles, or where the doer of deeds could have done them better. The credit belongs to the man who is actually in the arena, whose face is marred by dust and sweat and blood; who strives valiantly, who errs and comes short again and again, because there is no effort without shortcoming and error; but who does actually strive to do the deeds; who knows the great enthusiasm, the great devotions, who spends himself in a worthy cause, who at the best knows in the end the triumph of high achievement, and who at the worst if he fails, at least fails while daring greatly; so that his place shall never be with those cold and timid souls who know neither victory or defeat.—
Theodore Roosevelt.

GENIUS OR WORK?

Paderewski played before Queen Victoria and she said to him, "Mr. Paderewski, you are a genius."

"Ah, your majesty," he replied, "perhaps; but before I was a genius I was a drudge."

Such a statement was not a mere epigram,

but the truth, for even after achieving fame, Paderewski still spent hours every day practicing the scales and painstakingly improving his technique.

There are some young people who do not agree with Paderewski. They consider genius a kind of luck, which enables its possessor to do without hard work. To them, a great genius is only a marvelous sort of shirker.

But, after all, the best definition of it is the old one, "An endless capacity for taking pains." The tireless worker wins the secret of power, develops drudgery into mastery, so that it seems careless ease at last, and dazzles the world. "Whatsoever thy hand findeth to do, do it with all thy might," is still the way to victory in every way of life.

Alexander Hamilton said: People sometimes attribute my success to my genius; all the genius I know anything about is hard work."

THE DAY AND THE WORK

Edwin Markham

To each man is given a day and his work for the day;

And once, and no more, he is given to travel this way.

And woe if he flies from the task, whatever the odds;

For the task is appointed to him on the scroll of the gods.

There is waiting a work where only his hands can avail;

And so, if he falters, a chord in the music will fail.

He may laugh to the sky, he may lie for an hour in the sun;

But he dare not go hence till the labor appointed is done.

To each man is given a marble to carve for the wall;

A stone that is needed to heighten the beauty of all;

And only his soul has the magic to give it a grace;

And only his hands have the cunning to put it in place.

We are given one hour to parley and struggle with Fate,

Our wild hearts filled with the dream, our brains with the high debate.

It is given to look on life once, and once only to die:

One testing, and then at a sign we go out of this sky.

Yes, the task that is given to each man, no other can do;

So the errand is waiting; it has waited through ages for you.

A "TAKING" PROGRAM

At the annual Young People's Inter-Sunday School Conference in Denver, Colo., the program was built around Oxenham's little poem:

To every man there openeth

A Way, and Ways and a Way;

And the High Soul climbs the High Way

And the Low Soul gropes the Low,

And in between, on the misty flats,

The rest drift to and fro.

But to every man there openeth

A High Way and a Low,

And every man decideth

The way his soul shall go.

The theme of the first session was "The Open Road"; the address, "The Youth Movement in Europe," was given by Dr. James A. White, President of Colorado Woman's College.

"The Royal Road to Learning" was the theme for the next session. Mr. George W. Olinger gave an address on "Trails That Lead Somewhere," followed by practical presentations of the program of the Young People's Division of the Church School.

During the "Detour" the delegates enjoyed a well planned and interesting social hour.

The sign post for the banquet read "The Road to a Man's Heart." Dr. George L. Nuckolls, pastor of the Washington Park Community Church, gave the address on "Pioneer Trails."

The last session was built around the theme, "The Sky Line Road to Service," and definite programs of service were presented to the young people in the form of Camp Fire Girls, Girl Reserves, Hi Y, Boy Scouts, Sunday School and Related Activities and Daily Vacation Bible Schools. The closing address was by Rev. R. A. Pollock, pastor of the United Presbyterian Church, on "Whither Goest Thou?"—*The Dynamo*.

THE BIBLE ALPHABET

One minister writes concerning "The Bible Alphabet" in the February *Expositor*: "If you have any more Bible-searching games such as this, bring them on."

We suggest that he make another game of this same list. After the names have been written, ask concerning each name in the list: "To what book in the Bible would you turn to find the story or fact referred to here?" As four or five of the letters may apply to two names, so there may be two books mentioned several times in the second list. Always accept an "answer that answers."

FRIENDLINESS THE CHIEF NEED

This is an age of novelties. Some are good and some are better, while many "have nothing on" the old and tried ways. Most of the new things are an addition, but not superseding the old. Though flying machines are legion, the most of us still have to walk. We have radios like locusts; and yet we need our schools. We have osteopaths and other "paths," but we cling surely to the old fashioned habit of eating. Does this not apply to the Church and its work? Does it not apply even to "The Pastor and his Young People"?

I sometimes think we are prone to neglect the excellence of some of the older methods in seeking to be up to date. We are like the Athenians in Paul's day, gaping after novelties. Accepting everything new that is better, let us make the most of the old. Human nature is the same as it was years ago.

The pastor gets his young people and helps his young people by being human. Plockhorst's picture of "Christ Blessing Little Children" is not only beautiful, but it is illuminating. Jesus did not need to employ fanciful tricks to win the hearts of the children. His mind in us is the great need today, among the young and among the older people. No machinery, no rivalry of the world's alluring entertainments can fill the place of the Christlike spirit. The mothers and the children were drawn to Jesus by his love.

The first duty of the pastor is to be loved by the children. They are unprejudiced judges and love those that love them. Look again at Plockhorst's picture. Jesus was the divine "Child Lover." Among these little ones the pastor's work begins. He visits them in their homes. He has a smile for them on the street. He goes to see them in the school; they love to go to see him in the Sunday School and the Junior Endeavor or Junior League.

Much emphasis should be placed on the Junior Society. The pastor should not be a necessity, but a casual visitor. Some devoted Christian and warm-hearted woman should be superintendent.

We have no need for a novelty organization. The present societies are all sufficient, if properly loved into life. The difficulty comes in dealing with the larger girls and boys, the young ladies and young gentlemen. Even for them we have enough societies. The need is to foster in them the spirit of the Master in carrying on their own society. The more they can be led to do, the more good they will get from their society. They must be allowed to choose for themselves and to govern themselves within certain limits. Action is their salvation.

Fussiness alienates the young people, as well as the old. The fault-finding, critical spirit kills interest. We must let them have freedom. We must sympathize with their ambitions and be charitable towards their youthful

impulses. The Christlike spirit will be a pre-siding genius, but not a galling yoke to right endeavor. "Let this mind be in you which was also in Christ."—*Rev. A. W. Lewis, D. D., Long Pine, Nebraska.*

A Story to Tell

Bridges All the Way

I. A tiny girl was taking a long journey and in the course of the day her train was obliged to cross a number of rivers. The water seen in advance always awakened doubts and fears in the child. She did not understand how it could safely be crossed. As they drew near the river, however, a bridge appeared, and furnished a way over. Several times the same thing happened, and finally the child leaned back with a long breath of relief and confidence: "Somebody has put bridges for us all the way!" she said in trusting content. That is how we find it in life, God has built bridges for us all the way.

Easter is the way across the dark river of death. Because Jesus lives we shall live also.

* * *

II. THE COMPLETED MESSAGE

An old verger used to display to visitors the glories of Winchester Cathedral in the South of England. He was enthusiastic about its history, its beauty, its memories; but best of all he loved to stand upon the cathedral roof and tell the story of the way in which news of Wellington's victory at Waterloo was brought to England. It came by sailing ship, he said, to the south coast and by semaphore was wig-wagged overland toward London. In due course the semaphore on the roof of Winchester Cathedral began to spell the message off—W-e-l-l-i-n-g-t-o-n—d-e-f-e-a-t-e-d—and then the fog closed in, the semaphore no longer could be seen, and the sad news of the incomplete message went on toward London, plunging the country into gloom,—"Wellington defeated!" But, when the fog broke at last, the semaphore upon the top of Winchester Cathedral began again to work—W-e-l-l-i-n-g-t-o-n—d-e-f-e-a-t-e-d—t-h-e—e-n-e-m-y—and, all the more glorious for the preceding gloom, the wonderful news sped across the land and lifted up the spirits of the people into grateful joy—"Wellington defeated the enemy!"

So was the dreadful gloom of Calvary for the despairing disciples dispelled by the glorious victory of Easter Day! So what had seemed defeat was changed to triumph! From the wonder of that victory the Christian Church arose in power; the good news of that victory is the deathless message of the Christian people; and when Christ shall have come to his own in the hearts of all men, the prophecy of that glad Easter Day shall be fulfilled.

A LIVE SUNDAY SCHOOL CLASS WITH LIVE ADVERTISING

Mr. C. A. Dolph, head of the Globe Furniture Company, Northville, Michigan, besides being a very successful business man is an ardent church worker. His large Bible class in the First Methodist Episcopal Church of that city has attained an enviable reputation for strength and progressiveness. One of the means used for building up the class and for sustaining interest is wise publicity. Each week an advertisement 4½x5 inches is run in the daily paper. Out of the large number of these advertisements we have seen we reproduce two here, as examples. As will be seen one was when the lesson for the coming Sunday was on Christ's Crucifixion. The other was when the lesson was on David.

CALVARY

A Death Men Cannot Forget

The story of the Cross is engraved upon the heart of the world. This fact emerges at intervals in every life.

Calvary was the scene of a tragedy unsurpassed by any known event in human history. Cruel, bodily torture—sneers—taunts—insults of the worst sort.

At Calvary the inmost thoughts of men are revealed—it is impossible to keep them hidden. Men sentence themselves to their proper place. We are all at Calvary today—do we mock and taunt as some did? Do we gamble for the discarded garments as some did? Do we sympathize as some did?

So great was the meanness of men—so dastardly the crime that nature threw a mantle of darkness over the unnatural scene.

Let us consider some of the lessons of this great occasion at Sunday's meeting.

C. A. DOLPH BIBLE CLASS
METHODIST SUNDAY SCHOOL

THE ROBIN HOOD OF THE OLD TESTAMENT

David—son of Jesse—shepherd boy—court musician—outlaw—poet—king and warrior—and having all the personal charm which attracts a national following.

David did not shiver when a bear tried to do away with some of his flock of sheep but fought it and won.

David did not have heart failure when a giant eleven-foot tall sneered at him but stepped up and slew the offender.

David could see the beauties of the sea and sky and hear the myriad voices of nature and could translate them into poetry that outlives the centuries.

David made some pretty bad mistakes. He recognized his errors—sought to repair the wrongs—paid his penalty—voiced his experience in verse that has aided untold numbers.

Study this leader of Ancient Israel—study the singular ways men are chosen for leadership. Study how responsibilities are put upon men.

C. A. DOLPH BIBLE CLASS
METHODIST SUNDAY SCHOOL

No one can fail to feel the appeal of such advertisements as these.

If any of our subscribers would like further information as to Mr. Dolph's methods we are sure he would be glad to respond to any inquiries. Address him as indicated above.



PULPIT AND PASTORAL PRAYERS

Aids to the Worthy Leading of Public Devotions

INVOCATION PRAYER

Almighty God, our Heavenly Father, we thank thee for the gracious call which has summoned us to thy worship. We bless thee if it has broken up our indifference and aroused our hunger for the things which abide. We humbly pray thee to reveal unto us the unsearchable riches of Christ. Refine our discernments in order that we may behold these riches; and deepen our desires in order that we may long to possess them. Unveil to us our poverty so that we may seek thy wealth. Lead us through meekness and penitence to the reception of spiritual power. Forgive our sins. Break their power. Cleanse away every stain. Strengthen our hearts against them. Exalt our aims. Quicken our love to thee and for the things that make for our peace. May our loins be girt about with truth. May we drink deeply of the waters of promise, and find refreshment in immediate duty. And we pray that thou wilt bind us all together in the bonds of holy sympathy as we worship together. Help us to gather up one another's needs in our common intercession. Bless us all in our worship. Let thy Holy Spirit brood over this service, quickening all that is full of sacred promise, and destroying all that hinders our friendship with thee. "Our Father," etc.—H.

SPECIAL PETITIONS

O thou who hast taught us to seek first thy kingdom and its righteousness, teach me to say, "Give me my daily bread." Teach me to accept thy will as the foundation of my happiness, and other things as only its superstructure.

I am more afraid of the hunger of the body than the hunger of the spirit. Convince me that it would not profit a man to gain the whole world and lose his own soul. Show me that it is only the possession of my soul that makes the possession of the world any gain.

Impress me with the truth that no thing can give me joy, if I myself am not already joyful. Inspire me with the knowledge that the issues of life are not without but from within.

Guide me into the discovery that the pleasures at thy right hand are the only things that are pleasures for evermore. Amen.—*George Matheson.*

GENERAL PRAYER

Almighty God, maker of heaven and earth, who art at once the God of nature and of grace, we thank thee for all the music of earth and sea and sky; for the fluted music of spring-time, the silvery-stringed music of mid-summer and the mellow and golden organ tones of autumn. We are made glad by the fairy music of balmy zephyrs, passing along in silken waves of rich, green grasses or rustling billows of golden grain; and even by the dread, shrill winds of autumn that herald the approach of winter as they pick up the dry, crisp leaves and hurry them along in weird and fantastic gusts and eddies. We feel the charm also of the caesural pause and calm repose of winter, nature's unsullied background for all the richly-tinted cycle of each revolving year, when the silence that is golden is broken perchance by the ringing chimes of merry sleigh-bells or the exuberant shouts of rosy-cheeked children at play. We hear with grateful delight winter's peaceful message of spotless purity, all wrapped up in her glistening mantle of snowy white; and we listen on to Nature and Revelation sweetly singing together in glad accord of the beauty of holiness and the spotless robes of the righteousness of Christ that alone can suffice to give acceptance with God by covering up and taking away the foul deformities of sin. And thus shall we await with serene repose the breaking of the resurrection morn and the clarion call of eternal springtime. We seek thy forgiveness, thy favor, and thy blessing, in the name of Him who came to tune our hearts to sing his praise, to give music instead of discord, and to make our very life itself one glad, sweet song forever. Amen.—*Rev. Robert G. McKay, Dresden, Canada.*

MORNING CONGREGATIONAL PRAYER

O God, in the compassion of thine infinite love hear us while we pray together in these moments. While weak and humble children we lift our hearts to thee, the wise, the good, the ever-loving Father. We are deeply in earnest, our Father. Our needs make us serious. Our great need of thee brings us humbly to thee in faith. We are such failures all by ourselves. Our experience does not save us; our business life will not save us; our education alone will not save us; our money will not save. Only as our hearts can be

filled with thy love; only as our minds can think thy thoughts; only as our spirits take on the moods and temper of thy Spirit can we be saved to the best life, can we live the truest life, can we really be what we ought to be.

We are praying for this, O God. This communion with thee alone will satisfy our hearts. We know that all these other things are useless and are not adequate to our needs. We cannot hunt for some new scheme of life. We cannot invent some new plan. We cannot find some secret that will save us from the humiliation of our own weakness, that will save us from the torment and tortures of our own failures.

We trust thee absolutely. For that this church stands. Its open altar is an altar of worship. It is a place of sacred thought, a place of prayer, a place for weak and struggling men and women to come week after week to renew their strength, to clarify their vision, and to correct their thinking. It is a place where we come in contact with the living, vital power of thine own self, and this alone will satisfy.

O God, wilt thou forgive our sins! Cleanse our minds from all evil thoughts, and our souls from all unrighteous plans. Guard and guide us in every step, for only as thou art our Shepherd are we saved.

We pray for hearts that are heavy, for minds that are puzzled, for lives that seem to be absolutely confused. We pray, O God, out of the depths of our hearts. For days can bring such shadows on the pathway of life; time can bring such tangled thoughts of the future. O God, hear us while in the meekness and humility of our own understanding of life we cry out that we are inadequate. When temptations and trials and torments come only thou art sufficient.

Help us to clean up our thinking, to straighten our determinations and our wills. In this holy place may we cast out the devils from our hearts, and cleanse our souls. We cannot live by evil thought; we cannot live by evil plans; we cannot succeed by anything that is dishonest and unholy and unjust; there is no chance in the world, O our God, for the man who turns his feet away from thee. The pathway that leads away from the highway of truth always ends in confusion and disaster. Help us to see it. Kill in us the foolishness of a thinking that ever deigns to try another path but thine. God help us to make whatever sacrifices that may be necessary. Help us to make the sacrifice of a truly Christian life. Help us to possess the secret joys of the soul, even if we lose the excitement of a sense-world about us. Give us courage, O God. Give us faith. The days in which we live demand these things.

Wilt thou help, O Father, where thy children weep in silence; where they hang their heads in humility; where they bend their wills

to the unalterable and the unchangeable. Help where they bow their heads beneath the shadow of death; where they come to the side of pain; where they find the mystery of misfortune; where they look into the apparent injustices of a world that they cannot understand. May they look to thee, for thou art strength, and love, and power and enduring life. Hear us, we ask it all for Christ's sake. Amen.—*Rev. Allen A. Stockdale, Pastor of First Congregational Church, Toledo, Ohio.*

A WIRELESS MESSAGE

Summer is wandering this way! I know
Because the bobolink told me so.
I heard him this morning up in a tree
Bubbling over with rollicking glee.
A gurgle, a giggle, a ripple of gold,
And then the wonderful secret was told.
"She's coming! She's coming! She's almost
here—

Glad summer, the happiest time o' the year!"
Helen E. Hoyt.

You have a dollar,
I have a dollar,
We swap.
Now you have my dollar
And I have yours;
We are no better off.
You have an idea,
I have an idea,
We swap.
Now you have two ideas.
I have two ideas.
Both are richer.
What you gave you have.
What you got I did not lose.

Harry Lauder's Testimony

Harry Lauder, the comedian, gave this personal testimony: "No man can be successful and drink. It does not matter who he is, soldier or civilian. When I started on the stage somebody said, 'Well, it is a great life for dissipation and drinking.' 'Well,' I said, 'if there is any success to be had through being sober and steady, I will get it,' and I took a vow that I would not touch, taste or handle strong drink of any description until I had made a name for myself. Now that I have made my name known all over the world, I see more necessity for doing the thing that is right than ever before in order to hold that reputation. There is more need now for me to be sober and steady, for I am looked upon as an example."

"Full many people go to church
As everybody knows.
Some go to close their eyes,
And some to eye their clothes."

Success in life is a matter not so much of talent or opportunity as of concentration and perseverance.—*Charles W. Wendte.*

GOLD-MINING IN THE SCRIPTURES

The Expositor's "Expositions"

2 Corinthians 1:17-20. Not a "Yes" and "No" Man

Pistos de ho theos hoti ho logos hehmohn ho pros humas ouk estin Nai kai Ou, k. t. l.—"As surely as God is true, I tell you that the message we brought you does not waver between 'Yes' and 'No,' etc." (20th Cent. N. T.) Here is an admirable illustration of the fact that a careful exegesis will frequently deduce an inspiring theme from a somewhat knotty and forbidding passage. For here is hidden a really remarkable text and great theme for a sermon. The story involved is that certain Corinthians had accused Paul of fickleness because he had promised to visit Corinth and then had failed to come. "A fickle fellow, blowing hot and cold, saying 'Yes' and acting 'No,' is this Paul!" So they carped and flouted. Paul's answer is crushing. "As my life shall answer for it, I call God to witness that it was to spare you that I gave up my visit to Corinth: not from any fickleness on my part." And he shows that he is not that kind of a man, saying "Yes" and meaning "No;" that the Gospel which he preached was no weather-vane Gospel; that the Master whom he served was no fickle Leader, but the very Rock of Ages.

So the lines are laid for a superb study of Paul, as a constant, resolute, steadfast hero; and an equally telling delineation of the worth of such characteristics as his, in Christian men of today.

1. What We Find in Paul:

(a) A Grand Consistency—based on single-hearted devotion to a great Ideal, a great Cause, a great Leader.

(b) A Grand Conviction—that his Gospel was a "Mighty Affirmation," not a wavering "Yes" and "No." Paul "blew no fog horns."

(c) A Grand Confidence—in an Unchanging Christ. "There is no mixture of 'Yes' and 'No' in Christ. With him it is always Yes."

(d) A Grand Enthusiasm—for this one supreme work of preaching Jesus Christ, the unending "Yea and Amen" of Paul's life.

2. What We Learn for Ourselves:

(a) The supreme value of "Yea" men,—positive personalities, consistent characters, true and single-hearted men, whether in Church, community or country. Compare George Washington with Benedict Arnold!

(b) The large importance of "Yea" methods—architectonic ideas, constructive not critical spirits, in every sphere of life's work.

(c) The glorious inspiration of a "Yea" Master—greatest of whom is Jesus Christ!

Therefore men feel that "*Nil Desperandum sub Christo Duce.*"

John 15:15. Not Bondservants but Intimate Friends

Ouketi legoh humas doulous, hoti ho doulous ouk oiden ti poiei autou ho kurios; humas de eirehka philous, hoti panta ha ekkousa para tou patros mou egnohrisa humin.—"No longer name I you bondservants, for that the bond-servant not knoweth what doeth the lord of him; you, on the contrary (*de*), I have called friends, for that all which I have heard from the father of me I have unfolded unto you." (lit.)

An ennobling theme with a three-fold aspect:

1. This implies a great honor conferred. Not servants, but intimate friends: this is the situation and standing of Christ's man.

2. This carries a mighty challenge. "Surely you will not prove faithless to your Divine Friend!" That unthroned monarch of old days might well have said: "Come, gather more close about me, comrades true. Hirelings and slaves may forsake in troublous times: but I know that you, my dear old friends, will be leal and faithful through thick and thin." So doth Jesus challenge the unwavering loyalty of his friends in these days of darkness and of doubt.

3. This depicts "a good soldier of Jesus Christ." 2 Tim. 2:3.

An old British soldier was describing to his small grandson a great battle in which he had fought.

"But what was it all about?"

Quoth little Peterkin.

"Why, that I cannot tell," said he;

"But 'twas a glorious victory."

That old Briton was doubtless "a first-rate fighting-man," but he wasn't "a good soldier." To know what it is all about, to comprehend and enthusiastically endorse his Cause and the program of his Commander, this is much more than mere blind obedience. It is this that has made of the citizen soldier of America the best soldier in the world. The first great characteristic of a good soldier, whether of the Country or of the Christ, is Intelligent Enthusiasm. The servant knoweth not; but the friend is in the Divine Leader's counsels.

Then how foreign missions, home missions, every kind of service for Christ and his Church, flashes suddenly into new and grander significance when we face it, not as bond-servants, but as confidential friends and fellowworkers of the Christ!—R. C. H.

ILLUSTRATIVE DEPARTMENT

A Sermon Without Illustrations is Like a House Without Windows

Evangelistic Illustrations

REV. A. J. ARCHIBALD, Nashua, N. H.

Parental Sacrifices

441

2 Sam. 13:39; Lk. 2:48. A French woman came to this land to do domestic work but falling in with a careless owner of many New England acres married him, and in her eyes the former valueless land had become priceless. Coming from Alsace where reforestation was a common practice, she had conceived the idea of a great area of standing timber. Her husband reasoned with her, telling her that it would be thirty, forty, perhaps fifty years before a real profit could be taken. But with a tiny son in her bosom she went on saving more money to buy more land to plant more trees for little Matt. What did work or hard economy amount to so long as in the coming years these trees should enrich her son and grandchildren? It is pathetic. Yet who will say that it is not heroic?

No greater shock can come to the earnest thinker of today than to discover parents who lay so little emphasis on the future welfare of their own children.

Divine Aid

442

Rom. 10:1. At least two great migrations have taken place from Egypt to Palestine. Moses led the Jewish nation. Allenby led the British Imperial forces. Moses said, Follow me through sandy wastes and God will give us food and water. Allenby said, Follow me over arid regions and motor-lorries will carry food and we will run a pipe line all the way from the Nile and have the water pumped to us no matter where we are. The Israelites depended on God for food and water in the desert, and they trusted not in vain. The British depended on human ingenuity and effort and made the passage in triumph. Which is the better way? Both peoples were right. Israel had to trust in God. They had no facilities for piping water nor vehicles for transport, but the Anglo-Saxon warriors used the equipment that the ages had developed and did not sit still and ask God to do for them what they could do for themselves.

The Church of the living God is facing the great problem of an unsaved world. What shall she do? Try in herself to accomplish; or throw the burden at the feet of God and ask him to lift it? We answer: There are tasks that the Church can accomplish for humanity. Let her do that part. But the regeneration of the hearts of humanity is God's task. Modern

as we are, we cannot succeed there. In our need Jehovah of Israel will not fail those who trust him. Ask Moses and Caleb and Joshua and Miriam and the hosts who came after.

The Pearl of Price

443

Mt. 13:46. Some years ago in the city of Soochow, China, there was a woman who possessed a very fine pearl. She unknowingly dropped it, and it was swept up and carried out with the dirt and dumped in a pile of trash outside the back door.

A ragpicker came along and gathered from the pile all the old pieces of cloth and went his way. Then a paper gatherer came along, collected all the bits of paper that he thought he could make use of and departed.

Finally the woman discovered her loss. Investigation pointed toward the pile of dirt. She very carefully searched the pile and recovered the jewel.

There are men and women getting the paper and the rags out of life and missing the Pearl of Great Price.

Evangelize

444

Mk. 16:15; Jn. 3:16. We talk a lot of Evangelism and there are pastors and churches that would like to see men brought into right relationship to God. But they hesitate, and so they fail.

Here is a strong, well man of sixty who has played golf for years. He could play well if he only believed in himself. Often when alone he plays creditable round. But in a match he flubs, and plows fairways fearfully. The time came when that man was the only hope of his club to win the senior championship. So a young fellow stepped forward and said, "I can coach him into a champion easily." They laughed at him, but the youth went at the job. Day after day he was patient with the older man. "You can hit it. Of course you can. The trouble is all in your mind. Now swing clean and HIT IT!" and away would go the ball 200 yards down the fairway. After two weeks the great day of the match came. The young fellow was acting as caddy to his older pupil. When it came time for the older man to drive off the caddy standing by said, "Now this is just a practice tee. You can hit it." And away went the ball for a beautiful ride. So it went on all around the first seventeen holes. But in order to win it

was essential that a low score be made on eighteen. He took his gray-haired pupil aside: "You see that gully down there, you can drive over that if you want to. Do it! Show them!" And as he rose to swing the voice went on, "This is only a practice tee!" And just as the driver was high in air he cried with a voice that was heard at the Club House, "HIT IT!" And he did, and then when the ball had tinkled in the eighteenth cup the score was 84, and the day and the match had been won.

Churches, Pastors, Almighty God is standing over us and saying, Your hazard is mental. You can do it if you will. Strike! Hit sin! Smite delay! Proclaim a Saviour. As long as you think you can't, you can't. When you rise up and say "We can," then you will, and we will reap a glorious harvest.

Lay-Evangelism

445

Acts 8:5; Acts 7:51. These two Scriptures refer to deacons who were Evangelists. Mr. Henry Bond, former President of the American Radiator Company, is a gifted Christian worker. Here is one of his illustrations.

I was in Chicago and noticed that when the elevated train started there was no jerking and jolting, but that all the cars seemed to start at once. Then I came home to Vermont, and on the last lap of that journey I noticed that the engine would start and jerk the first car into motion, and that car would jerk the next one along, and so on, all along the train. It was not very pleasant for passengers or very easy on equipment. "Brethren," said Mr. Bond, "far too many pastors are like that old engine. Far too many laymen are like those old cars, waiting to be jerked into motion. Are we not all Christians in the church, and should there not be a motor in each individual that would start him just naturally when the pastor gives the call to special endeavor? The elevated trains have a motor for each car. This is God's plan for the Church."

Our Testimony

446

Jn. 4:26. When Jesus spake to the woman about the Messiah and then said "I that speak unto thee am he," how much was that confession worth? Did it accomplish anything? It did because, "He had told her all that ever she did" and had so revealed himself that his words were but the climax of revelation.

I watched the orchestra fixing up to render the splendid composition. The violinists and the cellists tightened up and tuned to the piano. The man with the drum tightened the nuts on the rods at the edge of the instrument. It is not well to keep the drum head tight all the time. But when it is to be used to help in the rendition of a symphony they tighten it up that there may be a "roll" to it. A loose drum is useless.

So many Christians have no "roll" to their testimony. They have been loose in their living and language. It is hard to tighten up in a moment. But you must, or fail to play your part in the orchestra of the Almighty.

A Hopeless Case

447

Luke 23:43. We have race snobs and money snobs and religious snobs. Saxons look at Slavs and say, "Hopeless." Rich look at the poor and say, "Worthless." And so-called Christians look at sinners and say, "Unreachable depravity." It is a lie!

Do you remember that old man in Quo Vadis who, posing as a Christian entered the homes of believers and frequented their meeting places and reported their names to Nero? Day after day scores were dragged to judgment. At length the Christians discovered the identity of the spy. I suppose that some of them said hard things about him. Perhaps they said, "Of all the fiends in hell, none is so base as he." Then they counted those betrayed and said, "Surely, here at last, is one whom nothing will ever reach. He is damned while he is yet alive." But the story goes on. The old spy sat high in the Coliseum and watched the Christians die. Saw them fall before the lions with a song on their lips. Saw them covered with tar and burned on crosses with their eyes on the Celestial city smiling into the face of Christ. He was caught. Going to Nero he calls, "I, too, am a Christian." In a little while, one more cross is lifted in that same arena and the victim is an old man. He denounces Nero before the throng, then lifting his eyes to Heaven whispers, "Jesus, Jesus," till the soul had followed the path of vision. Who dares say, "A hopeless case!"

Ready

448

Lk. 12:40; Mt. 25:10. A lady once asked Wesley, "Suppose that you knew that you were to die tomorrow night at 12 o'clock how would you spend the intervening time?" "How, madame," he replied, "Why just as I intend to spend it now. I should preach this night at Gloucester and again at five tomorrow morning; after that I should ride to Tewksbury, preach in the afternoon and meet the societies in the evening. I should then repair to my friend Martin's house, converse and pray with the family as usual, retire to my room at 10 o'clock, commend myself to my heavenly Father, lie down to rest and wake up in glory." He was ready. It is the ideal for every man.

Theologies and institutions tend to become rigid, but people, and therefore human problems, always continue to change. Where humanity, baffled, bleeding, and broken, yet ever renewed, battles still for fulfillment—there is the heart of religion. Life refuses to be conquered. The creative religious forces of every age are where human groups are grappling with the problems of life.—Prof. A. Eustace Haydon.

Radio-Active Illustrations

Radio Calling Distance 449

Psa. 91:1. Life seems to drift along and we begin to become materialistic when suddenly something like the radio springs into being, and then we begin to talk about miracles. I heard a band playing the other night in Houston, Texas! Details of the World's Series! Goodnight stories for our children from Louisville! All caught by a few little wires fastened to two posts in our backyard! The world's greatest artists in every home! It was the Psalmist who said, "I am fearfully and wonderfully made, marvelous are thy works." What does it all mean?

Radio is not an invention. There are no inventions in reality. It is a discovery. These harmonies of the heavens existed thousands of years ago. But we didn't hear them. Suddenly we have discovered the one delicate, sensitive instrument that catches these melodies from out the nebulous firmament and behold, we are in touch with a great, all-potential power that is ineffable. It all means that we have just found God in a new way. We have suddenly been ushered into another "secret place of the Most High."

Life is filled with music but we cannot hear it unless we are tuned in with the universe. We know nothing of God's possibilities of broadcasting the songs of his kingdom until we are tuned in with his purpose.

A young man once said in the presence of a great man of God that he didn't believe he was called to be a minister. His attentive listener asked him if he had ever been in calling distance. There seems to be a secret about the life abundant. If we would hear the harmonies we must get tuned in with the great Broadcasting Station.—*B. B. Campbell.*

Before the Gates 450

Psa. 118:19. In the Tate Art Gallery in London is a painting called "The Girl at the Gate." The scene is laid in the Highlands of Scotland. The farther background of the picture reveals the rocky cliff and the jagged scur. In the foreground is a rude highland cabin whose tiny yard is surrounded by a rickety picket fence. In front of the little home, the aged father is spading the ground. The mother, bedecked in an apron, stands akimbo feeding her chickens. At the front gate, about which daisies are blooming and a sparse vine clammers, stands a fair blue-eyed lassie, dressed in the native plaid. Her hand rests upon the gate post. She is merely a peasant girl in form and surroundings, but with an expression of unutterable yearning after some great ideal. Her face is sweetly sad and beautiful. Her fine dreamy eyes—they form the center and point of the picture. What a study! Those fine eyes are looking across the hazy distances. She seems to have visions of a larger,

fuller life. Her soul, imprisoned and uncultured, appears to be striving for liberty, noble activity, and lofty service. Those who look upon this picture are attracted to it with awakened sympathy and tenderness. This picture reminds us of hundreds and thousands of girls who are held back within the barriers of circumstances and narrow environment. There is no nobler task entrusted to men and women than that of giving "the girl at the gate" a chance in life.

When we think of our schools and colleges, especially at this Commencement season, let us think of "the girl at the gate."—*H.*

The Divine Radio 451

Luke 4:16. God is the great broadcaster, and heaven is the supreme radio station. How about your adjustment? Is your instrument attuned so that wave-lengths harmonize and your receiving is as clear as the sending is perfect?

The sending is so forceful that, no matter where you are, you catch briefer or longer snatches of what he says; but there are certain places where the things he sends out are most clearly and satisfactorily heard.

The aerials above the church, the house he has set apart and sanctified and equipped for the very purpose of the flawless hearing of his messages, are especially well attuned and effective. Also the amplifiers used in regular dedicated places of worship are the best that can be devised by the very hand of the Deity Himself.

So, while you may catch scattered bits of what he wants you to be told if you wander about here and there on Sundays and at other times set apart for worship, you can get a much more satisfactory and complete transcript of his instructions and assurances and comfortings and admonitions if you go where everything is fixed and ready for that one purpose only.

Ever think of it in that radio way, boys and girls?—*Strickland Gillilan.*

Scopolamin: Truth Compeller 452

1 Tim. 2:7. "I speak the truth in Christ, and lie not."

According to the Associated Press a new drug has been discovered on the alkaloid order that has been named scopolamin, and its office is to make the one taking it tell the truth. Experiments have been tried on criminals in the San Quentin, California, penitentiary, with most surprising results. It is said that after the administration of the drug the patient will begin to babble forth the truth regardless of consequences whether it be for his hurt or his help. The innocent have been cleared and the guilty have been condemned.

Courts are contemplating using this wonderful therapeutic.

But the public wants to know the truth from others than criminals. For instance, this truth-compeller could be applied to persons holding political office so they could not prevaricate, and if they opened their mouths the truth must out anyway. Washington would furnish a good field for this anti-equivocating alkaloid. It would have immense scope in the domain of law, physic, business, etc.; but our thought is turning just now more to the province of theology. It is claimed that even among ministers there are some whose cases call for the administering of heroic doses of scopolamin.

Zeal 453

Gal. 4:18. "But it is good to be zealously affected always in a good thing."

A Chinese lady of fourscore years, body worn with suffering but face radiant, was told that she must take it easy and rest more. This was her reply, in substance: "We rest when we go to heaven. See, I am still strong. I can work. With this cane I can walk a little. On Monday I go out on the street and walk until I find some one to whom I can talk about Jesus. On Tuesday I go to the women's prayer meeting, and always try to speak a word for Jesus. On Thursday I go to the house of a young Christian and teach her the 'Peep of Day.' On Friday I teach another woman to read about Jesus. On Saturday I go out and invite people to come to church the next day, and on Sunday I go to church to learn more about Jesus myself." This woman numbers her converts by hundreds.

God's Quickening Word 454

Hebrews 4:12. A little country church in the South was holding a special children's meeting under the direction of a Moody Bible Institute student. During the reading of the Scripture a tall boy of about eighteen years entered. He was accompanied by a little girl whose lovely, expressive face shewed a marked contrast to his, which was so devoid of expression as to proclaim him for what he was—a mental deficient.

The little service proceeded, and the children began to recite this verse in unison, "Believe on the Lord Jesus Christ and thou shalt be saved." The poor boy and his little sister joined in and repeated that blessed verse over and over, and even on the way home the boy continued to recite it.

All the rest of that evening, until he retired, the boy repeated that verse in the presence of his father, who was a confirmed drunkard, but who loved his son with all his heart. He listened to his son's voice with gradually deepening interest as those glorious words penetrated, first his brain, and then his heart—"Believe on the Lord Jesus Christ and thou

shalt be saved." Very slowly he perceived the great truth embodied in those few words, and began to realize his own lost condition—his absolute need of a Saviour. And so, a little later, he knelt at the Master's feet and received a full and free salvation.

Truly God uses even the most simple and foolish of his instruments to bring precious souls to the knowledge of his saving grace.

The Seed Corn Rattled Down 455

John 12:24. Some years ago my friend Hanna (a Methodist minister) went home for the night with a rich farmer, husband of one of his members. This man was perfectly upright, so far as the world knew. Many said he was "better than any man in the church."

As they entered the house from the rear, through a shed, Hanna noticed the rafters holding up several bushels of corn by the husks. He remarked upon it. "Yes," said the farmer, "that is the finest seed corn I ever raised."

"If I were you I'd just keep it there. You will never raise such corn again."

"You must think I'm a fool," said the old farmer. "I must plant that corn in the ground or I will have no crop."

"The corn is like yourself," said Hanna. "I never knew a man who was so rich in virtues in his head as you. If only something would happen to rattle down the dry seed corn out of your head into your heart, so that it might grow, you'd be a wonder."

A couple of weeks later Hanna was sent for in great haste. As he entered the house the old farmer shouted, "Glory to God, Hallelujah! The seed corn is shaken down."

"Tell me about it," said Hanna.

"Well," said the man, "Jack, the mule, did it. As I was currying him an hour ago he crowded me against the wall. I struck him with the curry-comb and told him to 'get over.' He let drive at me with both feet and this scratch across my face is where his sharp shod foot grazed me. In less than a second the horrors of death upon me, I was on my knees thanking God for my deliverance, and, strange to say, some time in that second and in that tumble the seed corn was rattled down and now I want to make my life tell for God."

—A. S. Z.

Postponing Eternal Life 456

Luke 9:49. While conducting a revival service I spoke to a young woman about becoming a Christian. She seemed much impressed and ready to decide at once. I asked her to come forward, and when she had made a move to do so, her mother, who was sitting beside her put her hand on her arm, and said, "Don't go." I said to the mother, "Don't you want your girl to be a Christian?" She said, "Yes, I do, but not in this church. We are going to start meetings in our church next week, and she can get converted then."—A personal experience.

Multum in Parvo: Short Illustrations

Radio "Static" Overcome 457

Matt. 25:41. We may never in this life be able to entirely eliminate the influence of the evil one on heaven-sent messages, but if we tune in with a heart that is right we will hear the Lord in spite of the "static." The time will come when some radio genius will invent some attachment for a radio set that will do away with this atmospheric interference altogether. The time will come some day, according to promise, when our Christ will lock the devil in where he belongs, a place prepared for him. Then the atmosphere will be clear, all men will be able to tune in on heaven without interference, and celestial music will be earth's possession and joy forever more.—*Rev. O. E. Foster.*

The Fundamental Gospel 458

Acts 16:31. Bishop Whipple of Minnesota sat by the sick bedside of a cultured old judge in the southland, talking in a learned way of vital themes, when the dying man politely said: "Pardon me; but you know I'm facing the real things. Won't you talk to me like you'd talk to my black boy, Jim?" The bishop said quietly, "You're a sinner, like me. Jesus died for our sins. Trust him as a little child." And the judge replied: "Thank you, bishop. I can get hold of that. That gives me peace."

Omniscience and Sin 459

Gen. 16:13. An aged negress once, in a store, asked for woolen cloth. The clerk assured her that a certain bolt laid down was all wool and a full yard wide. Feeling it and finding it largely cotton, lifting her bony finger toward the sky, and looking the clerk full in the eye, the pious negress said: "Young man, there is a God in heaven," and quietly went her way.

Power for Service 460

Acts 1:8. "How much we need the power of Christ in Christian work today. We have seen great machines in factories with tremendous capacity for making goods, and yet they are powerless and worthless without the engine. Successful, fruitful results in Christian work depend entirely upon the right prayer-contact with the Lord Jesus Christ."

Drifting 461

Heb. 2:3. Do you remember Sylvester Baxter's weird story of "The Haven of Dead Ships"? The inevitable destination of derelict, rudderless ships is the Sargasso Sea—a sea within a sea, formed of gulf weed, amassed by the force of swirling currents. The Gulf Stream carries the weed northward; then, it sweeps it around in a southerly direction, collecting it in great masses at a common center. Naturally, derelicts take the course

of the sea weed. To the lost mariner, it is a mocking suggestion of "Land ahead!" One might fancy a tropic sun had sucked the Atlantic dry. How like the rudderless ship—without mast or spar or sail—are many men.

The onward sweep of such resistless human currents moves their burdens toward certain havens. But there are tangential points where the ship may deviate unless the rudder holds her to the current. Without it, she turns toward a hapless doom. In their frantic, aimless course, the fated seamen sight land which turns out to be only a Sargasso Sea. Toward this sluggish region of blasted hopes, every man, devoid of ideals, is turned. One may be carried by the current—but to no distant port. It leads to zones where never a friendly sail is sighted.—*Rev. J. Marvin Nichols.*

In Heavenly Places 462

Luke 17:21. A poor man who had become blind, but who still found ways of working for God, was one day visited by a Christian brother, who, bewailing the blind man's sad fate, added, "But you have the great consolation: you will soon be in heaven." The poor man, raising his sightless eyes, replied with a smile, "Soon in heaven, did you say? Why, I have been there these ten years."

Unconscious Influence 463

Acts 5:15. A banker once said of a plain man: "I hate to see that man leave town; he is worth a thousand dollars a year to this town just to walk up and down the streets."

See the value of character and its unconscious influence.

Lloyd George Likes Welsh Hymns 464

Eph. 5:19: Attending a rehearsal of the Crickieth Choral Union, while on a visit to his native Wales, Mr. Lloyd George joined in the singing of the hymns. Delivering a short address to the choir, the Prime Minister said that the gathering revived memories of his boyhood days, when he was taught to sing by a blacksmith.

The melody of Welsh hymns, he added, tended to energize the soul, and had done so for him. It was his custom at Downing-street to sing Welsh hymns around the hearth with Mrs. George, while their daughter accompanied them.

During the distressing times of war, he said, those incomparable Welsh hymns had been balm to his soul.—*Rev. W. J. Hart, D. D.*

Lulled to Sleep 465

Mark 10:14. A little girl had a baby sister who died, and the little baby was put into a tiny coffin. When the little girl saw it, she said, "Mother, baby has got a new cradle!"

That was a pretty name for it. Death is but being lulled to sleep in the arms of Infinite Love.—*Free Methodist Magazine*.

Workers 466

Matt. 21:28. Mankind is divisible into two classes—the workers and the drones. But some one has suggested a triple division—into workers, shirkers and jerkers. There are many who will not do the work at all; others who will not do anything but work, and still others who work when the whim strikes them, and then only spasmodically—by fits and starts. Every pastor has some of these “jerkers” in his congregation, who take hold with violent zeal at times, only to let go suddenly before long. A jerker may be better than a shirker, but a steady worker is best of all. “Go work today in my vineyard.”

Sin Conquered by Love 467

Isa. 53:6. “We usually think of sin in its lower forms, such as crime and immorality. But what is *God's* definition of sin? “We have *turned everyone unto his own way.*” **Isa. 53:6.** “All have sinned and come short of the glory of God.” **Rom. 3:19 to 27.**

“He has ‘commanded all men everywhere to repent’ and believe on his Son as their Saviour. But they disregard his Word, his authority and his salvation. **Acts 17:24 to 32.** They go their *own* way and live according to their own desires.”

Man's will against the will of God is the root of all sin. God's will for us is life and love and joy through Christ who *willingly* gave himself for us on the cruel cross.

None Other Name 468

Acts 4:12. An infidel woman came to a gospel preacher once after the sermon and said: “You have something I lack—what is it?” He replied, “You have the wrong word, madam. You should not say ‘something,’ you should say ‘some one.’” She saw the point, and was persuaded to trust in Jesus Christ.

A Sudden Dash 469

Num. 33:55; Eph. 4:21, 22. A dash to the North Pole does not build a highway there and is of extremely incidental interest to science. Likewise a dash to Christian victory is evidently not God's method, and did not appeal to his Son. The experience just after the Triumphant Entry into Jerusalem showed that quite plainly. What is far better, because more permanent, is a steady advancement of the workmen, the levelling of the hills and the filling up of the valleys.

Seed and Harvest 470

Psa. 126:6. Years ago a minister addressed a girl's college, when he said: “This morning God is asking you to put the reins of the government of your lives into his hands. What

will your answer be?” Eighteen years later he addressed a similar group of girls in another place, putting the same question, when a mature woman holding a high office, said at the close: “I was one who heard this same minister put this same question, challenging us to a choice of God. I responded, and I commend you to a similar choice.”

An Aimless Life 471

Phil. 3:13. A boy was in the woods with a gun. A kind old gentleman, meeting him, asked: “What are you hunting for, Johnny?” “I don't know for sure, mister. I ain't seen it yet.”

Live not an aimless life. Make ready. Take aim. Fire! “This one thing I do.”

Second Mile People 472

Matt. 5:41. James Gailey, of the United States Steel Corporation, once told a class of young engineers: “If you don't do your work you will get fired; if you do only what you have to do you will hold your place, but if you are intent on doing all you can without your eyes on the clock you will get the next opening, and you need not fear that the boss will not see you.”

Go the second mile. It is the secret of business success. It is the secret of success in the Christian life. It is the secret of happiness too.

On Duty 473

Acts 27:23. The Duke of Wellington, observing a British officer standing in a slack manner, asked: “Why do you stand in such an unbecoming attitude?” Said he: “I am off duty, sir.” But the iron duke replied: “A British officer is never off duty, so resume your military standing.”

“Whose I am and whom I serve”—so said Paul on Malta. He was “on duty” all the time.

Faith Sight 474

Heb. 11:1. Dan Crawford, the veteran African missionary who wrote *Thinking Black* coined this striking phrase, in telling of a hunting expedition with an African chief in a jungle. Coming to a thicket where it was thought that a herd of deer were concealed, “Do you see any?” asked the chief. Dr. Crawford looked through his spy-glass and said: “I think I can see two deer.” The chief, looking with his trained naked eye, said: “I can see twenty.” Eye-glasses are good, but seeing more without them is better. Faith is better than eyes. Faith sees farther, sees better, sees more than sight does.

Secret of Success 475

John 15:16. Andrew Carnegie, who rose from a bobbin boy in a small mill, earning one dollar a week, to a multi-millionaire, wrote his own epitaph: “Here lies a man who knew

how to enlist in his service better men than himself."

What Shall It Profit? 476

Mark 8:36. When the tomb of Charlemagne was opened two centuries ago the corpse was clothed in robe of purple, holding a scepter in his bony hand, seated on a marble slab, a New Testament on his knee, and finger pointing to St. Mark's record: "What shall it profit a man," etc.

Few get the whole world. For how little many barter away their souls!

The Shepherd's Surprise 477

A group of shepherds were gathered to hear a missionary read the Scripture to them. These quaint, rugged men were seated around a log fire, one chill night, in a rude cabin somewhere in the mountains of Asia Minor. The minister read the tenth chapter of John. An eager voice interrupted with the question: "Oh, sir, is that the gospel?"

"Yes," he replied, "this is the gospel of Jesus Christ."

"Oh," said the shepherd, his face aglow with pleasure, "I didn't know before that it was a sheep book."

. . . Yes, it is a shepherd's book and a fisherman's book, and a farmer's book. It is all men's book; it speaks the language of common, everyday life.

Via the Radio 478

Psa. 91:15.

I breathed a song into the air;
It fell to earth, I know not where.
Long, long afterward, in a friend,
I found the song from beginning to end.

—Longfellow.

John H. Bartlett, First Assistant Postmaster General, breathed a message into the air from a radio station in Washington. It was an appeal for early Christmas mailing. Instead of "long, long afterward," he got his response on the next day's mail. It was post-marked Sunapee, N. H., the town in which he was born, and read:

"We will mail our Christmas packages early. We heard your Christmas message last night by radio. We were glad to hear your voice. It came very clearly."

Success or Failure 479

"I have just seen a most interesting sight," said J. H. Douglas of the Quaker Oats Co., to Roger W. Babson. "Alongside of the road yonder is a great dead snake; half into his mouth is a dead rabbit. He apparently attempted to swallow the rabbit, but the rabbit was too much for him. He has actually choked to death, and there he lies at the side of the road dead with the rabbit half in his mouth and half hanging out." Both men agreed that the incident is a parable of human lives too

ambitious for worldly success.—*Western Christian Advocate.*

480

Some time ago when in a mine, looking through its dark corridors, I every now and then saw the glimmer of a moving lamp, and I could track it all through the mine. The reason was that the miner carried it on his hat—it was a part of himself, and it showed where he went. I said, "Would that in this dark world every miner of the Master carried his lamp to show where he walks."—*Cuyler.*

481

A detachment of the American army had just entered a small French village from which the enemy had fled. In an ecstasy of joy the few remaining inhabitants flocked out to greet them, singing, dancing, and shedding tears of gladness as they approached. "Well, I'm glad to help save these people," exclaimed a young officer thoughtlessly, "but I don't see why they have to get so crazy over it." "Ah, M'sieur," an old lady who had overheard him replied, "that's because you don't know what you've saved us from!"—*Exchange.*

Love Your Enemies 482

Matt. 5:43-47. We were spending Christmas week with a brother minister. At morning prayers the small, three-year-old boy must kneel by Auntie's chair. Hearing a stirring and rather loud whispering, I opened my eyes to find my little mate pointing his chubby finger at something out of the window, and whispering, "Lord bress Mama, and help me wash du dishes, and ev'rying, and ev'rying." And with finger still pointing skyward, he whispered on, "Lord bress my fwens, and bress dem that isn't my fwens—bress dem, too."

The minister's prayer I do not remember, but the child's prayer has stayed with me. I have since been placed in some trying situations, sometimes with folk who hurt the spirit of friendship; but by the grace that was given me, no occasion now comes to mind when the child's old friend has not been able to recall, and tenderly to repeat his prayer, "Lord bress dem, too."—*Congregationalist.*

Words of Life 483

John 6:63. What would you think if someone should tell you of a man about 35 or 40 years old who is a believer in Jesus Christ, but who never before had attended Protestant public preaching services of any kind whatsoever? I found such a man. He came into Lencoes (Brazil) to buy and sell things on market day. Some friends told him that he ought to stay over to attend the preaching service that evening. He did so, and this proved to be the first public Protestant preaching service that he had attended. He readily bought one of each of the books that I had, and manifested a great interest in things spiritual. I enjoyed a long conversation with

him, in which he showed a good knowledge of the Bible and of Jesus Christ as his personal Saviour, whom he was seeking to follow. He has been taught only by the Bible, conversation with Christian friends, and perhaps a few tracts.—*Rev. Frederick E. Johnston.*

His Brother's Keeper 484

Gen. 4:9. A young convict, having served his term, was leaving the penitentiary with penitence in his soul and three dollars in his pocket.

To the assistant warden he said: "Cap, I want to go straight. I ain't got any kin or friends. Can't you tell me where I can find a job and be honest!"

"Move on, Bo, this is no employment agency," was the reply.

And if that "Bo's" subsequent career is one of rapine and murder—and actual money cost to the sacrosanct dollars of the taxpayers—society has itself to blame.—*The Christian Statesman.*

The Lord's Work 485

Matt. 10:42. A minister called one day and found the mother of a large family at the wash tub.

"Excuse me," he said, "I see you are doing the Lord's work. I will not hinder you."

"I never do the Lord's work. I leave that for fine folks with plenty of time and money. I never go to church."

"Church! I said nothing about going to church. I said you were working for God."

"I'm not, I'm washing."

"Well what is that but working for God? Whom are you washing for?"

"My family."

"And don't you call it working for God when you work for your family? If your neighbor were ill and could not do her washing or have it done, and you did it for her, would you not feel you were doing a great Christian service?"

Would it not take some of the weariness out of household drudgery if we felt we were as truly serving God in it as if we were doing what the fine folks with plenty of time and money are doing?

"Stop!—Have You Left Anything?" 486

These were the words that confronted us as we were about to leave our hotel. Obeying the injunction, we stopped and indulged in an inventory to be perfectly sure we had not left a single article. The same notice might with propriety be posted at a church exit. The word "failed" might be inserted—Have you failed to leave anything? Did you fail to make a contribution as the collection came around? Did you fail to give the pastor a word of encouragement as you passed him? Did you fail to shake hands with the stranger that sat near you, with welcoming clasp? Did

you fail to greet that other member between whom and yourself has come a misunderstanding? Stop—Have you failed to leave anything? If so, go back and finish your devotions.—*Northwestern Christian Advocate.*

The Need of Vision 487

Psa. 119:18. There is a saying which goes like this: "Some day we shall see, being no longer blinded by our eyes." Usually our eyes are open only to things of vital personal interest. When that is the case, we cannot see things as a whole, but only things as they affect us. And so we partially blind ourselves by a selfish, egotistical outlook. We all know the type represented by that man who gazed a long time at Niagara Falls, and then said: "Well, now, I can't see anything wonderful about that. Why shouldn't that water fall? There's nothing there to stop it!" Perhaps that sort of man hates to admit that there is anything wonderful in the world but his own achievements. Certainly he has never lost himself in contemplating the vastness of things outside of his own little ego-world. He has been blinded by his self-centered eyes.

A girl who had just completed her Sophomore year in college was traveling through the Canadian Rockies. Her party reached Lake Louise at sunset. "My, isn't that water cute!" she called out shrilly, while men and women stood in reverential silence, awed by the sublimity of the scene before them. Everything in the world was "cute" to that girl; she knew nothing bigger. She was blinded by her frivolous eyes.

Two people take separate walks through the country. One sees mud, feels lonely, and can scarcely wait until he gets "back to civilization." He will tell you that the walk was tiresome and that he didn't see one single soul he knew. That person is blinded by his shallow eyes. The other will find wildflowers; will note, perhaps, the bark and leaves on the different kinds of trees; discover a new bird-song; see a bewitching squirrel, and come back glowing with enthusiasm—*Young People.*

How Much Do We Love? 488

John 21:15, 16, 17. When Frank Higgins, the lumberjack "Sky-pilot," was taken sick and plans were made to take him to the city hospital, the big fellows he had led to Christ held a consultation and decided to send one of their number along with him to be of any service possible, for they loved the man who had taught them to love the Lord. The man chosen was a big, oversized fellow, decidedly out of place in the hospital, as he stood around in the corridors waiting to be of some use to Frank. When the time for the operation came he said: "Frank, you know we love you and want to help you; now while the doctors are operating I will be at your door; and Frank, if the doctors find that they need a quart of blood or a piece of bone or skin, they can call on me. Frank, you can have every drop of blood or every bone in this body; now don't forget, I will be at the door." Have we said as much as that to Him who saved us by the death on the cross?—*Friend of Russia.*



Church Music SECTION



The Use of Hymns, Special Music, Pageantry, and Pictures for Passion Week and Easter

Prepared by a Boston University Expert under the Supervision of Professor H. Augustine Smith
Boston, Mass.

Peter and John cured a lame man who sat at the Beautiful Gate asking alms of them that entered into the temple. Today there are many who enter the temple of God's presence by the "Beautiful Gate." And many who have waited at the Beautiful Gate for a temporal blessing have received the enrichment that is eternal. What better time for an emphasis upon the beautiful in our services than Passion Week and Easter—a season of such gripping emotional content, a season which has inspired artists, poets, and musicians alike to their highest and noblest efforts; a season when hearts are softened and made ready for the message of the abundant life!

The five so-called Fine Arts that can be enlisted for the beautification of the services of the church are these:

1. Hymnody and Congregational Singing. What an undiscovered wealth of beauty there is in the hymn book! We are so prone to sing hymns thoughtlessly—to take them as a matter of course. And yet the hymn book is full of lyric poetry, warm, devotional, impassioned, contemplative, inspiring! Singing "with spirit" is not enough; as Paul tells the Corinthians, we must sing "with understanding."

2. Special Music. This we have endeavored to secure but we have had the mistaken notion that we must buy it in order to have it worth while. We have thought we must have an expensive quartet or symphony players perhaps, to make our music for us. But as a matter of fact a volunteer choir or orchestra well trained can work miracles in music. The talented young people of the community become enlisted in the church program. This is their "reasonable service," and if rightly approached they are glad to give it.

3. Worship and Orders of Service. This third Fine Art is often misused in our churches and neglected in our Sunday Schools yet it is something that has a great appeal especially for childhood and youth. Our services should not be made formal certainly, but neither

should they be bare of color without opportunity for self-expression on the part of the people.

4. Pageantry and Drama. This has been more freely used of late but it has not been made spiritual enough. That which is truly beautiful must not run over into the spectacular; and the tremendous emotional content must be turned into the proper channels. Rightly used it is an evangelizing and a spiritualizing power of inestimable value.

5. Pictures—Visualization. Pictures are especially valuable for Passion Week and Easter because so many great artists have sought to represent upon canvas the scenes of our Lord's Passion. Numbers of these masterpieces have been made into stereopticon slides and are available for our use. Visualization is pedagogically sound; through its use at this time may be taught the pathos and the deep significance of the last days of Jesus upon earth.

At what type of service are we to introduce the Fine Arts? At the regular Sunday morning worship? Probably not to any great extent except in the selection of appropriate anthems and Scripture material. The evening service belongs more properly to the realm of the Fine Arts, and yet even here the sermon need not be displaced. The Fine Arts are merely helpers and are quite adaptable. The minister's sermon or informal talk which correlates this material, establishes associations, and emphasizes important points,—this is often not only effective but essential.

Many churches, during the week preceding Easter have special services in which the Fine Arts will be found helpful. Some churches will find these programs more adapted to the needs of their young people's groups. By all means let something along this line be given to enrich and beautify the worship service of the Sunday School. This brief period, because of inadequate planning often the least profitable of any period throughout the whole Sab-

bath, may be packed with material that will stir the very souls of boys and girls and enlist their loyalty to the highest ideals.

In the suggestions which follow much of the material may prove unavailable in any one given church. An attempt has been made, however, to supply enough illustrations and to make the suggestions so plastic that they will meet the needs of a wide variety of churches with differing equipment and program.

PASSION WEEK AND EASTER AS REVEALED THROUGH THE HYMN BOOK

The first great event of this season which we commemorate is the Triumphal Entry into Jerusalem. This is a "children's day," and the children should have more share in its celebration than is usually accorded them. A splendid processional hymn for children is that well-known ninth century hymn, "All glory, laud and honor, to thee, Redeemer, King," by Theodulf of Orleans. Another good marching song is "Hosanna! loud Hosanna! the little children sang," by Jeannette Threlfall, from the Hymnal for American Youth. Certain stanzas of other hymns are appropriate, such as the third stanza of "Tell me the stories of Jesus" by W. H. Parker, and the first stanza of "Ride on, ride on in majesty" by Henry H. Milman. A striking new hymn by Katherine Lee Bates, author of "America the Beautiful," is "Hosanna to the Son of David," found in Hymns for the Living Age.

The next group of hymns depicts the Lord's suffering and death. This section is very full, and covers nearly all the events of the Day of Suffering. The agony in the garden is expressed by Sidney Lanier's "Into the woods my Master went," and William Tappan's "'Tis midnight, and on Olive's brow." James Montgomery's "Go to dark Gethsemane" is didactic but strong. A hymn by Jacques Bridaine, "My Lord, my Master, at thy feet adoring," though two centuries old, has a poignant message for present-day Christians. Another of Montgomery's hymns calls to our mind the denial of Peter, "In the hour of trial, Jesus, plead for me." The "Passion Chorale," "O Sacred Head now wounded," has for centuries been associated with the Lord's death. Other familiar hymns are: "Beneath the cross of Jesus," "When I survey the wondrous cross," "There is a green hill far away," and "O come, and mourn with me awhile." "Lord, as to thy dear cross we flee" should be offered as a prayer. The most triumphant of this group is "In the cross of Christ I glory," and this makes a fitting climax to a series of Lenten meditations in hymns.

We should bear in mind, also, that Lent is a fitting time to remember God's gracious invitations and man's need. This may be expressed in such hymns as "O Jesus, thou art standing," and "Just as I am."

For many of our noblest hymns on the

Resurrection we must needs go back to the Latin hymns of the medieval church: "Come, ye faithful, raise the strain," "The day of Resurrection," "Welcome, happy morning," and "The strife is o'er, the battle done." Charles Wesley's "Christ, the Lord, is risen today," is a triumphant one, also "Our Lord is risen from the dead." "Low in the grave he lay" is a good study in contrasts. A children's hymn of merit is "Easter flowers are blooming bright," by Mary A. Nicholson, Hymnal for American Youth. We must close this section, of course, with one of those glorious songs of victory, "Crown him with many crowns," or "All hail the power of Jesus' name!"

To make effective a service which is composed largely of hymns we must be sure that the audience is really singing thoughts; not merely pronouncing syllables. Read the corresponding passages of Scripture, making comparisons to see that the hymn-writer has been true to the Biblical narrative. Some of the hymns should be read in unison; some should be used as prayers. Above all should the hymn be sung with expression and in a spirit of worship.

SPECIAL MUSIC FOR PASSION WEEK AND EASTER

The opportunities for choirs are very great at Easter time. Scores of composers have given us material to choose from. A well-trained choir of advanced singers will perhaps wish to undertake some of the larger choral works such as Stainer's "Crucifixion," Dubois' "Seven Last Words," or selections from the Easter section of Handel's "Messiah."

The following list comprises a few good anthems for this season:

O Jesus, Thou Art Standing—Shepard—(published by Schirmer, 3 East 43rd St., N. Y.)

Jerusalem, Oh! Turn Thee unto the Lord—Gounod—(H. W. Gray, 2 West 45th St., N. Y.)

Lift Up Your Heads—Ashford—(Lorenz Music Co., Dayton Ohio.)

Lift Up Your Heads—Hopkins—(H. W. Gray.)

Peace I Leave With You—Roberts—Schirmer.)

Come unto Him—Gounod—(Schirmer.)

O Saviour of the World—Goss—(Schirmer.)

Agnus Dei (O Lamb of God)—Gounod—(Ditson, 179 Tremont St., Boston, Mass.)

The Way is Long and Dreary—Sullivan—(Ditson.)

Jerusalem—Parker (Schirmer.)

Fling Wide the Gates—Stainer—(Schirmer.)

Surely He Hath Borne Our Griefs—Handel.

God so Loved the World—Stainer.

For Junior choirs there are many lovely things to be sung in unison or two parts. Here are a few of them:

Brightly Gleams Our Banner—Clough-Leigher—(Ditson.)

Hail the Morn of Mystic Beauty—Woodman—(H. W. Gray)

Lift Up Your Heads—Knowlton—(Butler)
—(Mary L. Butler, 1931 Washington Blvd.,
Chicago, Ill.)

Lift Up Your Heads—Lynes—(Schmidt)
O Bells in the Steeple—Norris—(Schirmer)
There is a Green Hill Far Away—Somerset
—(Ditson)

Sometimes sheet music intended for a solo makes a good unison chorus for a Junior choir, as for instance, Parker's "Jerusalem," for Palm Sunday. The stanzas can be effectively sung antiphonally by two groups in the choir or one choir at the front and another at the rear of the church.

ORDERS FOR SERVICE FOR PASSION WEEK AND EASTER

The Orders of Worship will of course be composed largely of Scripture, but much depends upon the selection and arrangement of this material. Perhaps the responsive and unison readings in the hymnal or the book of worship will be found adequate. Perhaps they will not. In the latter case it will be possible to arrange new orders of worship and have them mimeographed or printed upon the calendar. As a rule, narrative passages should not be read responsively but in unison. An unusually effective arrangement is to intersperse the narrative with responses from Isaiah or from the Psalms, as for instance:

Leader: Then the soldiers of the governor took Jesus unto the palace and gathered unto him the whole band. Matt. 27:27.

Assembly: He was despised and rejected of men: a man of sorrows and acquainted with grief. Isa. 53:3a.

Leader: Matt. 27:28.

Assembly: Isa. 53:4a.

Thus the congregation becomes like a great chorus in a Passion Play, commenting on the narrative as given by the leader.

The Scripture for Easter Sunday may begin with the victory of life in Nature:

Job 37:5-10—God's power over the winter.

Song of Solomon 2:11, 12—The coming of spring.

Psalms 104:13, 14—The fruitfulness of the earth.

Then, after a verse of a hymn to effect a transition, may come the Easter narrative of the Lord's Resurrection. Some of St. Paul's noble words on the Resurrection may be used, as 1 Cor. 15:20-26, and 15:55-57. The reading should close with one of those magnificent ascriptions of praise to be found in Revelation, as Rev. 5:12, "Worthy is the Lamb that hath been slain," etc.

EASTER PLAYS AND PAGEANTS

A beautiful culmination to the services of Passion Week and Easter may be effected by means of a pageant. Whether it shall be given in the church auditorium on Sunday evening or not, depends upon several factors; 1st,

the general tone of the pageant; 2nd, the equipment of the church for dramatic productions; and 3rd, the attitude of the congregation toward performances of this kind. If given reverently and with an emphasis upon its spiritual message it need not offend the most sensitive taste. The following plays and pageants may be recommended:

The Resurrection. An Easter Service.—Rosamond Kimball French, 28-30 West 38th St., New York City.

The Resurrection. An Easter Mystery Play.—Leonora S. Ashton, Morehouse Publishing Co., 1801 Fond du Lac Ave., Milwaukee, Wis.

He is the Son of God.—Linwood Taft—Pilgrim Press, Boston.

How the Light Came. (A combination of Easter and missionary message).—Rev F. T. Graves, Church Missions Publishing Co., 43 Church St., Hartford, Conn.

An Easter Pageant of Life—Fannie Wilder Brown, 75 Glen Road, Jamaica Plain, Mass.

The Rock. (A play about Peter)—Mary P. Hamlin. Pilgrim Press, Boston.

The Dawning—Easter Pageant—Lyman R. Bayard. Pageant Publishers, 1206-1208 So. Hill St., Los Angeles, Calif.

The Immortality of Love and Service—H. Augustine Smith, Pilgrim Press.

These two by Margaret Slattery would be especially effective in a Sunday School:

The Triumph of Love—Margaret Slattery. Pilgrim Press, Boston.

Her Easter Choice—Margaret Slattery. Pilgrim Press, Boston. (An Easter dialogue for ten girls.)

A pretty little play for children is "Spring in the Brown Meadow"—Elizabeth Edland. Published in the March, 1923, Number of The Church School, 150 Fifth Ave. New York.

THE ARTIST'S CONTRIBUTION TO OUR CONCEPTION OF OUR LORD'S LAST WEEK

How dependent we are upon the artist to help us see things! For instance, what percentage of people think of the boy Jesus at the age of twelve apart from the representations by Hofmann or Hunt? The fact that different artists have interpreted a given scene from the Bible in ever so many different ways need not disturb us. We can take the special message of each and thereby get a well-rounded whole.

The artists, more fully than the hymnists, pageant-writers, or musicians, have given us material for the intervening days between the Triumphal Entry and the Crucifixion. We can form quite a complete narrative with these pictures made into stereopticon slides. They may be correlated with hymns, poems, anthems, or merely with the Scripture itself.

Triumphal Entry—Jerome.

Triumphal Entry—Modern.

Triumphal Entry—Doré.



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Name of Individual.....

Triumphal Entry—Renan.
 Triumphal Entry—Deger.
 Triumphal Entry—Plockhorst.
 Weeping over Jerusalem—Modern.
 Jesus Weeping over Jerusalem—Flandrin.
 Cleansing the Temple—Shields.
 Cleansing the Temple—Renan.
 Cleansing the Temple—Kirchbach.
 Question of the Sadducees—Copping.
 Foolish Virgins—Tissot.
 Foolish Virgins—Burne-Jones.
 Foolish Virgins—Copping.
 Tribute Money—Titian.

Christ in the Home of Martha and Mary—
 Eichstaedt.

Christ in the Home of Martha and Mary—
 Siemiradski.

Last Supper—Kusthardt.
 Last Supper—Da Vinci.
 Last Supper (Detail)—Da Vinci.
 Christ the Consoler—Plockhorst.
 Peace be to This House—Hofmann.
 Agony in the Garden—Delaroché.
 Christ in Gethsemane—Hofmann.
 Agony in the Garden—Shields.
 In Garden—Hole.
 Judas and Soldiers Coming—Jalabert.
 Corruption of Judas—Prell.
 Betrayal—Herbert.
 Kiss of Judas—Shaefer.
 Arrest of Jesus—Copping.
 Remorse of Judas—Armitage.
 Denial of Peter—Hole.
 Denial of Peter—Harrach.
 Christ Before Pilate—Munkacsy.
 Mockery of Soldiers—Hole.
 Ecce Homo—Ceseri.
 Crucify Him—Tissot.
 Christ Bearing His Cross—Hofmann.
 Crucifixion—Munkacsy.
 Christ on the Cross—Van Dyke.
 Ecce Homo—Reni.
 It is Finished—Jerome.
 Night of the Crucifixion—Doré.
 Return from Calvary—Smaltz.
 Descent from the Cross—Aubert.
 Entombment—Pighlein.
 Despised and Rejected—Goetz.
 Shepherd of Jerusalem—Norris.
 The First Easter Dawn—John K. Thompson.
 Holy Women at the Tomb—Bouguereau.
 Holy Women at the Tomb—Burne-Jones.
 Holy Women at the Tomb—Ender.
 He is Risen—Plockhorst.
 John and Peter Running to the Tomb—
 Bernand.
 Jesus and Magdalene—Correggio.
 Easter Morning—Hofmann.
 Easter Morning—Plockhorst.
 Journey to Emmaus—James Sant.
 On the Way to Emmaus—Plockhorst.
 Supper at Emmaus—Charles L. Miller.
 Supper at Emmaus—Rembrandt.
 Christ in the Home of the Peasant—L'-
 Hermitte.

Christ Eating with his Disciples—Tissot.
 Miraculous Draught of Fishes—Raphael.
 Ascension—Gottlieb Biermann.
 Ascension—Hofmann.

The above lists and summaries have attempted to indicate briefly the resources of the five fields of Fine Arts in Religion. The various ways in which these materials may be grouped and correlated have merely been hinted at and must be left to the individual judgment of those who plan the program. Surely enough has been said to show that there is a place for these five helpers at this season of the year, and that their contribution will enable us more fully to worship the Lord in the Beauty of Holiness.

THE MINISTRY OF MUSIC

We quote the following from the Huron College Bulletin, Huron, South Dakota, of January 25th. It has intimate connection with the ministry of music and the culture of music in our educational institutions.

The Ministry of Music

One function of an institution of learning should be to counteract that "barbarizing of taste in the younger minds" deplored by Mr. Hardy. This purpose was admirably served by a chapel service last week. After devotional exercises Professor Gage recalled briefly the devout personality of Saint Francis of Assisi, and read his famous sermon to the birds. Then Miss Treat played Franz Liszt's musical interpretation of that theme and also "Saint Francis Walking on the Waves," by the same composer. Miss Treat's power of interpretation, her mastery of the piano as a medium of expression, made the service an inspiring experience for all her listeners, whether versed in music or merely lovers of beauty. Especially for the latter class Mr. Gage's introductory analysis of the two compositions was an aid to full appreciation. Was it not Goethe, grown old and wise, who charged his young disciples to listen every day to a song, a poem, or a few reasonable words? So should they be helped on the way to the perfect development of personality.

GREAT HYMNS OF THE KINGDOM

On Sunday nights during a recent month a series of sermons was preached by Rev. W. E. Price to the congregation of the Howe Street United Brethren Church of Akron, Ohio, under the general theme, "Great Hymns of the Kingdom." The series is as follows:

"A Lyrical Prayer"—Rock of Ages.
 "Story of a Struggle"—Lead Kindly Light.
 "A Soldier's Soliloquy"—Must Jesus Bear the Cross Alone?
 "Spiritual Discipline"—A Charge to Keep I Have.

A Pastor and His Saving Songs

Among the new songs and hymns appropriate for special purposes we are glad to present to our *Expositor* readers of all denominations the productions of a Presbyterian pastor and his wife. As will be observed, the words are written by Rev. R. Frank Mitchell, and the music by his wife, who was before her marriage Miss Anna Mae Smith. The music for "Thy Servant's Prayer" was written by Miss Smith before her graduation. The words of the hymn were written during the time the author was serving as Chairman of Home Missions in one of the hardest fields in the Synod of Illinois. All interested in mission work will be glad to know that this faithful leader was praying and teaching others to sing such a prayer of consecration and pledge for service as this. It can be used with profit and satisfaction as a response to prayer by a pastor in any church service.

"Emblems of Bread and Wine" was written especially for use in observing the Lord's Supper. It is a beautiful arrangement of appropriate Scriptures, with a sincere prayer for personal cleansing. The music is equally appropriate and shows not only the lyric ability of Mrs. Mitchell, but also her power to interpret things spiritual by the process of singing. There being many small churches without a standard hymnal this composition is most desirable for any book of Gospel Songs and cannot but be equally appreciated in all denominations.

Both Mr. Mitchell and his wife are natives of Kansas. He graduated from McCormick Seminary, in Chicago, with

the degree B. D., and later received his degree of Master of Arts. He is from a family of thirteen living children, with both father and mother still living. Eleven of the children have been public school teachers. The author of these songs taught six years in order to prepare himself for the ministry. For seven years

Emblems of Bread and Wine.

Rev. R. Frank Mitchell.

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Mrs. R. F. M.

1. Lord, in hu - mil - i - ty, we would par - take Em - blems of
 2. We would come wor - thi - ly, to hon - or Thee, Help us, Thou
 3. As we ex - am - ine self, Lord, take con - trol; Cleanse us from

bread and wine, for Je - sus' sake. We would re - mem - ber Him
 Son of God, Thy face to see; In faith we gath - er here,
 ev - 'ry sin and make us whole; Un - til Thy King - dom come

who bled and died; Help us by faith to see His wound - ed side.
 a pray - ing band, We would this day be - hold Thy pierc - ed hand.
 e - ter - nal - ly, And we com - mune a - bove, dear Lord, with Thee.

Thy Servant's Prayer.

Rev. R. Frank Mitchell.

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Anna Mae Smith.

1. Hear Thou, O Lord, Thy servant's prayer, Show us the work which we should do;
 2. Lead us each day, O God of love, As thro' this sin - ful world we go;

We would not shirk our pres - ent task, If on - ly Thou wilt guide us through.
 Since we may serve with Thee a - bove, We'll gladly serve for Thee be - low. A - MEN.

he was pastor of the Presbyterian Church of Murphysboro, Illinois, where he did a work of outstanding character before he was promoted to his present field, at Sapulpa, Oklahoma, one of the best churches in that Synod.

Mr. Mitchell is the author of a number of other compositions. Perhaps the most unique is his song: "Mother, Dear, Will Still Be Living." It is a beautiful and touching tribute to his living mother, with an exhortation for all children to appreciate mother while she lives, and to express the appreciation. The chorus is a recognition of the fact that the large family will some day be broken, having these words:

"But if I stay till Mother's taken,

These words of praise will yet be sweet,

For Mother, dear, will still be living,

In Heaven's Home, where we shall meet."

"The Consolation of Death," another composition, was written and dedicated to a bosom friend who was a trustee in his church at Murphysboro, Ralph Rollo. He was a young man near Mr. Mitchell's age who was unexpectedly called home in the prime of life. The song is a beautiful Scriptural statement on the subject of death, including those passages in common usage in connection with the decease of a child of God. It is less than a year old, but has been highly commended by brother pastors who have used it.

The latest song by this Pastor-Song-Writer is on the subject: "A Heavenly Message," under copyright of 1924. It is an evangelistic statement and appeal, both forceful and Scriptural, with the following chorus:

"There's a heavenly message from Jesus,

A wonderful message, so true;

'Tis of mercy and pardon for sinners,

Has this message been carried to you?"

Critics of gospel songs and hymns have highly commended the work of this young author. They are Scriptural and free from objectionable sentiment or implications. His song, "Submissive to His Will," is doctrinal. "Thy Rod and Thy Staff," is an arrangement of the Twenty-third Psalm in an inspirational song of consolation. "He Hears When We Pray," is a paraphrase of Romans 8:26-28, arranged for a duet. "God's Wonderful Plan," is a very concise statement of the Plan of Salvation. The music is written by Charles H. Gabriel, but will not be put into print until Homer Rodeheaver returns from the Orient to get out new material. "Thankful to God," is a general song of appreciation, very appropriate for a Thanksgiving service.

Rev. Dr. J. N. Elliott, Synodical Superintendent of the Synod of Illinois, refers to Mr. Mitchell as "an evangelistic pastor, deeply spiritual and possessing a pleasing personality." Rev. Dr. Walter F. Eagleson, of Washington, D. C., refers to him as "a soul-winner who believes in prayer, and presents truth in sermon and song with such persuasive force-

fulness as to bring high commendation." He has had much successful experience assisting brother ministers in special evangelistic campaigns.

We take pleasure in presenting these facts pointing out the successes of a farmer-boy who grew up by an altar of prayer, worked his way through college and seminary and with an unwavering faith in God and his Word. We may add that Mrs. Mitchell is a sweet Christian woman and a happy mother of three children, able to assist her husband where most needed.

May God abundantly bless them as they go preaching, singing, and living the Gospel, and make them a great source of blessing to those seeking spiritual truth and inspiration!—Eds. *Expositor*.

SINGING ITSELF

A little boy, according to the story told by Bishop William Burt, loved to sing. A particular fondness existed for one hymn, and so he was much of the time singing

"Jesus, Lover of my soul,

Let me to thy bosom fly."

The parents, naturally, were delighted to have their little lad thus displaying his gift of song; but he sometimes sang at what appeared to them to be inopportune moments. One night the family were going to a party, and the little fellow was admonished that he must not sing on that occasion.

During the evening, however, the child, being in a corner of the room, began to sing his favorite hymn in a sweet, clear voice. The people present were delighted at the pleasing incident. When, however, the boy caught sight of his parents looking at him, somewhat reprovingly, he said to them, "I didn't mean to do it, but it sang itself."

Blessed is the man or the woman who has a sweet, encouraging song in the heart which sings itself spontaneously and happily! The hours are thereby brightened and trials forgotten.—Rev. W. J. Hart, D. D.

CHOIR SINGERS

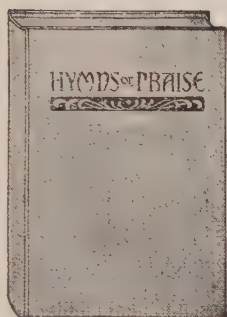
A pastor of large experience has this to say of singers in church choirs: "Singers, especially soloists, should avoid gestures, postures and costumes that create distraction. The choir loft is no millinery shop. Every now and then is often enough to indulge in top notes and falsettos. They should not keep time by waving music, bobbing the head, or by bodily mannerisms. It will not hurt the choir to listen to the sermon, and public inattention deserves instant dismissal.

One of the best trained singers I ever knew enjoyed singing very simple music. I asked her why, and she told me people were thus led to devotion. A moderately trained basso was always effective, where I was formerly pastor, because he studied the words of his solos and thought of them as a message."

By Unanimous Vote

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The present demand is for gospel hymns of a strictly devotional character and here perhaps is the secret of the tremendously popular endorsement accorded this new collection.

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Nothing else will advance the efforts of the pastor or prepare the people to receive his Pre-Easter messages quite so effectively as enthusiastic singing of these soul-stirring songs. Write at once for free returnable sample and special introductory terms.

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February Expositor Gold Prize Offer Prizes Awarded

How Best to Improve the Church Music

In the February *Expositor* we made a gold prize offer for the three best articles received on the above topic. The articles were not to exceed one thousand words each. The first prize was to be twenty dollars, the second ten dollars and the third five dollars. The prizes are awarded to the following writers whose articles are herewith given.

The names of the prize winners are, first prize, Rev. R. P. Le Page, Iowa Wesleyan College, Mt. Pleasant, Iowa, Pastor of the Methodist Episcopal Church; second prize, Rev. W. U. Helffrich, Pastor of the Reformed Church, Bath, Pennsylvania; third prize, Rev. Paul W. Nesper, Pastor St. James Evangelical Lutheran Church, Pleasant Valley, Wheeling, West Virginia.

We wish to give Honorable Mention to three other articles by the following: Rev. A. Norman Barclay, Pastor of St. Margaret's Church, Hamilton, Canada; Captain Howard Fritz, of the Salvation Army, Beacon, N. Y.; Rev. William J. Hart, D. D., Pastor of the First Methodist Episcopal Church, Sandy Creek, N. Y.

A large number of articles were received and all of a very high class. The theme has proven a very popular one. We are glad to be able to give the prize articles in this Church Music Number of our magazine.

We would not have our readers think we are through with Prize Offers. Watch for our next. We will be glad to receive topics our subscribers would like to see put into a prize contest.

The prize articles, in order, are as follows:
HOW BEST TO IMPROVE THE CHURCH MUSIC

Mrs. James, who lived next door to the parsonage, was a member of our flock. She was not a regular attendant at church, and I wondered why. I therefore resolved to find out the reason for this seeming neglect. The following was the reply which was given to my query: "When you have some decent music, I'll come."

There was no inclination on my part to regard this reply as a mere excuse. Indeed the average church music is far from what it ought to be. It is usually a flighty, jazzy, wishy-washy kind which creates an atmosphere for a picnic rather than furnishes a background for a sermon. Then when it is appropriate, it is "draggy" and ill-prepared. There certainly is valid ground for my neighbor's complaint.

Immediately then, I proceeded to formulate plans whereby the difficulty might be remedied. In this work my training in the Fine Arts of

Religion assisted me greatly. A beginning was made in the Primary and Junior departments of the Sunday School. The aim was to instill in the minds of the children a taste for the best in church music. Sometimes the songs were done to action and then to pantomime. The result was, that the children could scarcely wait for Sunday to come. A new world had opened for them. It was not long before some of the mothers caught the spirit and came with the children. They declared that the greatest punishment which could be inflicted on Bobby or Jane was to be denied the privilege of coming to Sunday School. "Why, you mesmerize them," one mother said. "Sunday was such a bore and now it is a joy." "No," I told her, "it's the songs. Children love to sing and I love to teach them." The light was beginning to shine. We were developing a taste for better music.

The next step was to direct attention to the Intermediate Department and the Main School. An orchestra, consisting eventually of all the pieces, was formed. Care was exercised in selecting songs that were in keeping with the lesson-theme of the day. The special orchestra selections—preludes and postludes—were from the orchestral scores of the old masters, together with some of the more worthy modern compositions arranged and revised for worship by Oliver Ditson, G. Schirmer, and Theodore Presser. How well the orchestra learned to play! It was sheer joy to listen to the ensemble singing accompanied by the orchestra. It was inspirational withal, and easy now for the teachers to teach, for a pure atmosphere of worship had been established. Verily we grew. We had good music.

A similar program was then continued in the Calendar for public worship. The pastor submitted his themes for the week, and the hymns, the vocal selections, and the musical numbers for the organ were selected accordingly. The voluntaries created a devotional atmosphere. All parts of the service united to make a perfect whole, which was indeed beautiful in its simple dignity. The congregation departed in a mood of quiet meditation.

The young people's service and the evening service varied as occasion demanded. A calendar was arranged every three months. All the talent the church afforded was pressed into service. The orchestra accompanied the even-song; the children, who by now had learned to sing, were presented in pageants written to meet the needs. Then there were the Pantomimic Evenings, when the beautiful

old songs were used to illustrate the sermon-theme. The auditorium was darkened, and the pantomimist stood in a circle of light. She interpreted the song in action, while the words and music floated from some hidden recess of the church. "Lead, kindly light," "Hark, hark, my soul," and "The Angel's Story" were among the many offered. There was also a place for the Junior Choir which sang processional and recessional anthems. Augustine Smith's "Hymns for American Youth" and "Schirmer's Standard Church Music" arranged for two-part women's voices were employed. We had a Birthday Service too, at which time favorite hymns were sung. This encouraged and developed a desire for congregational singing. Sonalogues were popular, and solo-singing and echo-choruses proved their worth. Cantatas, such as 'Esther' (Bradbury), "The Coming of the King" (Dudley Buck), and Chadwick's "Noel" were rendered jointly by the Junior and Senior Choirs assisted by the orchestra. There were the Special Days Programs—secular as well as sacred, which were observed with more elaborate planning. The music was chosen from a collection of sacred and secular songs. (Boston Music Co.) These songs are especially appropriate to use with colored slides at Christmas, Lent, and Easter.

Every Sabbath brought forth some new phase of music. One evening each month was reserved for the "Service of Song." This service was wholly musical with the exception of the invocation and benediction by the Pastor. It consisted of vocal or instrumental solos, duets, trios and quartets, supplemented by obligato and chorus numbers—all standard works by standard composers. The congregation was invited to join in the opening and closing hymns. The music was dignified and worthy, and was rendered in a worshipful spirit. These programs were carefully arranged, bearing in mind the theme of the day and in keeping with the time of the year.

It was not long until ours became a singing church. Every department flourished. Our friend and neighbor from across the way resumed her church going. Numerous other stay-at-homes also found their way back to the old church pew. These plans and programs have been carried out with equal success in the rural church as well as in the city. They are offered as the result of twelve years of experience.—*Rev. R. P. Le Page, Pastor the Methodist Episcopal Church, Mt. Pleasant,*

HOW BEST TO IMPROVE THE CHURCH MUSIC

This shall be the "Then and Now" recital of facts covering a ministry of twenty-six years in a congregation numbering 250 members.

When we came the church had two small reed organs. Now we have three instruments

of this kind, an upright piano, a Steinway Grand, and a 12 stop, two manual pipe organ, to which we are planning to add another organ on the opposite side of the pulpit recess, to be played from the present console. Every one of these instruments is manned by some one who can play, the singing being led by a chorister, but all of them ready to receive suggestions from the musical director.

Then we sang from an antiquated word edition hymnal, of which there were less than fifty copies, and occasionally from a German word-edition hymn-book, of which there were less than twenty-five copies. In the Sunday School we had a few score of disreputable looking No. 1, 2, 3 and 4 combined Gospel Hymns (Moody and Sankey books). Now we have the latest edition of the Reformed Church hymnal, enough copies to supply all who worship; two editions of Primary Hymnals for use in the Beginners and Primary Departments; Hall-Mack's popular The School Hymnal with full orchestration; a special missionary hymnal, and a big lot of paper-bound song books for special and evangelistic occasions. Everywhere the supply of books is ample.

Then we had a quartette choir, the organist singing tenor when the score was within the range of his baritone voice. Two anthem books that dated back to before the Civil War were the unfailing source of all anthems sung. The audience could have joined in the rendition of these anthems, so frequently had they been heard. Now we have a Junior Choir whose membership is limited to 32 boys and girls, that being the available number of sittings in the two choir lofts. This organization sings at the morning worship. It uses two hymnals that have never been excelled—The Hymnal for American Youth, and In Excelsis, both Century Company publications. The Senior Choir numbers 20 and sings at the evening worship. Our music library has 25 sacred and patriotic cantatas, 10 anthem collections, about 75 numbers of octavo anthems, a large collection of solos, duets, male quartets, female choruses, and specials for all festival occasions. The organist of a large city congregation sends the pastor his weekly program, from which the latter purchases new music from time to time, and never makes a mistake in securing anything but the best anthems and solos. Both of these choirs are vested and sing processional and recessional hymns. The Junior Choir has a waiting list of over a dozen, some of whom have applied over two years ago. This tends to keep up the esprit de corps of the organization.

The director is a man who has a wonderful way with young people, while the pianist is a young woman who is a good singer and served her apprenticeship in a city Episcopal Church choir. The Senior Choir renders a cantata on all important festival Sundays, often calling in the Junior Choir making a

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truly wonderful chorus. The Junior Choir renders an operetta every few months in the local theater and always has a full treasury.

During vacation season we have an orchestra in the Sunday School, the college boys and girls being our instrumentalists. Our music library is frequently drawn upon by the other choirs of town. We share it gladly with them. A picked quartette frequently sings at funerals. A clean taste for good music has been developed by sedulously eliminating all inferior and jazzy types. Our competitors acknowledge our superiority by imitating us.

Now how did we accomplish this? The answer is simple. It was one man's love for good music and his belief in the plastic material with which he had to work. Knowing what he wanted he went about getting it in a diplomatic way, taking his own good time and not looking for results in a year or two. Inhibition was a weapon frequently used; as for instance, eliminating the abominable stock Christmas festival service by substituting the ancient and traditional carols, the very newness and novelty of which compensated for the loss of the doggerel words and syncopated melodies of the present. Hymnals were replaced with new editions when the old ones began to look shabby. The instruments came in course of time. The Steinway Grand was a memorial; the organ was erected in honor of a member of the Choir when she rounded out a quarter of a century of singing in that organization.

The musical director is continually on the look-out for promising singers and pianists, and those who give promise of more than ordinary ability are given some understudy part. When challenged to take a position they are usually shot through with the musical traditions of the congregation.

Sore-heads and those who would always sit in the front row are eliminated painlessly and adroitly by a secret process known only to the director. When "out," they wonder how it was done. We simply can't afford to have a choir scrap on our hands.

The only person who receives a salary is the organist, and that is a mere pittance, \$200 per annum.

The money for music and vestments is personally solicited by the musical director.

One final word of advice. Would you attain to efficiency in your church music, in all its phases, the prime essential is a knowledge of what *pp* and *ff* mean in musical nomenclature. A single *ff* voice in a congregation can and often does ruin the whole church, musically and nervously!—Rev. W. U. Helffrich, Pastor the Reformed Church, Bath, Pennsylvania.

When a chief of the Cherokees was asked why the Cherokees are so much in advance of the other tribes, he replied: "Because we have taken care to educate our women as well as the men."—Home Missionary Bureau.

HOW BEST TO IMPROVE THE CHURCH MUSIC

Music and religion are kindred arts. The use of music in public worship, can be traced back through many centuries. The Old Testament people made full use of both vocal and instrumental music. Today, however, much of the music that the church uses does not properly belong there. What can the church do to improve the music that it uses?

Let me ask a second question: what should be the real purpose of music in the church? Let me set down a three-fold purpose. First, music should help rather than hinder the spirit of true devotion and thus afford an avenue of approach to God in earnest and noble worship; second, music should exert a wholesome and uplifting reflex influence on those who engage in it; third, music should strengthen the sense of sympathy and brotherhood of those who are of kindred spirits and exert evangelistic pressure upon others. I think it is patent that church music, both vocal and instrumental, needs to be improved to attain this three-fold standard of excellence.

First of all, what can be done to improve congregational singing? For I regard this phase of church music as an important element of vocal music. I would put down as one of the first aids to good hymn singing, care, wisdom and discretion in selection of the hymns. If hymns are worth having they are worth choosing with the same care and conscientiousness that is bestowed upon the preparation of the prayers and the sermon. No hymn should ever be chosen in a mechanical, haphazard or casual manner.

In the selection of hymns let the minister be guided by the key-note of the day and the content of the sermon. When the hymns are thus chosen the congregation is not slow to recognize the unity of the service and the part it is expected to contribute. The result is a better, more spirited and more intelligent rendition of the hymns.

Let the hymns be chosen with regard also to their tunes. There are many hymns that have been made popular not only by their content but by their tunes as well. Where there has been such a happy union of poetry and music we should be slow to divorce them.

Again, choose the hymns with a view to providing variety. There are some congregations that are familiar with only a very limited number of the many excellent tunes that are found in Christian hymnody. And very often such ignorance is the result of a lack of care in the selection of hymns. I have found the keeping of a tabulated record of hymns sung a great aid to the proper selection of hymns. I note the hymns used, the manner in which they are sung, the frequency with which they are selected, etc. By referring to this record I can tell at a glance which hymns are the most popular, which tunes are

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unfamiliar and poorly sung, etc., and thus avoid thrusting an unknown tune upon a congregation.

A final aid to good hymn singing is education in hymnody, both poetically and musically. Institute special lectures on the history and development of hymns and tunes. Secure the cooperation of organists and choir for such lectures and have them render appropriate selections. Encourage the children to memorize popular hymns. Train the younger people at the secondary services in the art of good hymn singing. Seek to have every member own a hymnal with music and encourage the use of these in the homes.

In the second place, what can be done to improve the music of the choir and organist? Here too, close cooperation between the pastor, the choir and the organist is essential. Let the pastor plan his services in advance and inform his choir and organist. This will aid them in selection of only such numbers as will fit in with the thought of the sermon and thus aid in making the services a unit.

The organist ought to be encouraged to render selections from only the best composers. Good organ music will never be heard in our churches until organists themselves are persuaded that the extra effort is worth while. Organ music ought to be dignified, melodious, rhythmic and beautiful. Composers such as, Rheinberger, Guilmant, Brosig, R. G. Cole, J. H. Rogers, Ferrata, Dethier, Truette, Fairclough, T. T. Noble and others have always written, and some of them are still writing most acceptable things.

Special musical services planned by the pastor, choir and organist, are sometimes helpful.

For example, a Sermonic Lecture on Wesley's hymn, "Love Divine, All Love Excelling," proved very interesting. Two other hymns by the same author were sung, "All Hail the Power of Jesus' Name" and "Father, Son and Holy Ghost." The congregation was asked to sing, "Love Divine, All Love Excelling" to the two tunes to which it is generally sung, the first two stanzas to Zundel's, "Love Divine" and the last two, to Rousseau's "Greenville." The choir sang a third hymn by the same author, "Jesus, Lover of My Soul," arranged by Williams, and a duet, "Love Divine," from Stainer's "Daughter of Jairus" was also sung.

Similar Hymn Services are being planned for the winter. The hymn, "What a Friend We Have in Jesus" was used recently and the choir sang a very appropriate anthem, "We Need a Friend Like Jesus" by Nevin. The organist played "Eventide" by Fairclough for a prelude, "Where Wild Judea Stretches Far" by Stoughton for the offertory and for the postlude, "Larghetto, in E Flat" by Capocci. For the hymn, "Rock of Ages," the choir will sing "Crossing the Bar" by Nevin; for, "Lead Kindly Light," the very beautiful anthem, "Hold Thou Me Up," by Gaines, will be used. Such Hymn Services create a greater interest in the hymns and foster a desire for better music, both from the choir and for the organ.

Instead of imagining that good church music is hard to secure and maintain, be persuaded that it is simply waiting to be given a fair chance.—*Rev. Paul W. Nesper, Pastor of St. James Lutheran Church, Wheeling, West Virginia.*

Two Suggestive Musical Services

REV. J. ELMER RUSSELL, D. D., Binghamton, N. Y.

(The following very suggestive musical services we consider especially appropriate for this our Easter and Special Church Music Number of *The Expositor*. Not alone are these reverent and beautiful services but they point the way whereby many pastors can make their own and in great variety.—Eds.)

AN EVENING WITH HYMNS OF GOOD CHEER

A recent helpful service at the North Presbyterian Church of Binghamton, New York, was entitled "An Evening with Hymns of Good Cheer." For the various down-hearted and doubting moods which come to most people at one time or another an appropriate hymn of cheer and trust was suggested. There was no sermon or address, but the pastor introduced each hymn with a word of comment on its significance. Some of the hymns were sung by the congregations, others by the choir, and still others were simply played over a couple of times on the splendid pipe organ

which the church received as a memorial gift some months ago, various stops being featured.

The order of service as arranged by pastor and organist was as follows:

1. Organ Prelude.—"The Lost Chord" and "Home Sweet Home."

2. A hymn for those who do not feel the presence of God in nature.—"This is my Father's world." (Organ with Clarinet as solo stop.)

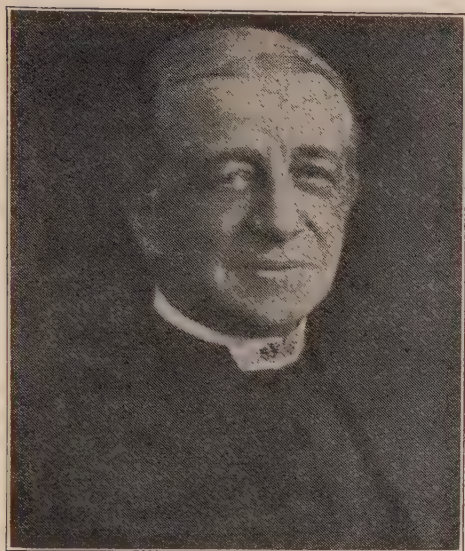
3. A hymn for those who are world weary.—"I heard the voice of Jesus say, Come unto me and rest." (Organ with the Vox Humana as solo stop.)

4. A hymn for those who are worried.—"Father, I know that all my life is portioned out for me." (Sung by choir and congregation.)

5. A hymn for those who are lonely.—"I've found a Friend; O such a Friend." (Sung by a trio.)

6. Prayer.

7. A hymn for those who are bewildered.—



Dr. Louis F. Benson

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on Hymn Lore*

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"He leadeth me." (Sung by choir and congregation.)

8. **Offertory.**

9. **A hymn for those in distress.**—"Out of my bondage, Jesus I come." (Sung as a contralto solo.)

10. **A hymn for those who doubt God's love.**—"O Love that wilt not let me go." (Organ with the French Horn as solo stop.)

11. **A hymn for those who are pessimistic in their world outlook.**—"We march, we march to victory." (Organ with Tromba and Flutes as special stops.)

12. **A hymn for those in sorrow.**—"Come ye disconsolate." (Organ with English Horn as solo stop.)

13. **A hymn for those who fear death.**—Tennyson's "Crossing the Bar." Tune by Joseph Barnby. (Organ with Harp as solo stop.)

14. **A hymn for those who are discouraged.**—"Courage, brother, do not stumble." (Sung by choir and congregation.)

15. **Benediction.**

16. **A hymn for those who doubt immortality.**—Chimes played "The Sweet Bye and Bye," while the lights were turned off from the church and only the organ lights were bright.

17. **Organ Postlude.**

THE LIFE OF CHRIST IN MUSIC

For the opening evening service last fall a special program was arranged by the pastor and organist called "The Life of Christ in Music." The idea was to have the outstanding events in the life of our Lord each interpreted by a great hymn. Some of the hymns were sung by the congregation, one as a solo, and some were played over twice on the organ with some of the more notable and popular of the organ stops featured. This service brought out a large congregation, three times the number that might ordinarily have been expected. This seems to show that people find their souls fed by the great hymns of the church. There was no sermon. The hymns

were expected to bring home the gospel message, and they did.

The order of service as arranged was as follows:

1. **Organ Prelude.**—"The end of a Perfect day" and "The Lost Chord."

2. **Overture to the story of the life of Jesus.**—"Tell Me the Old, Old Story." (Sung by choir and congregation.)

3. **The Nativity.**—"Holy Night, Peaceful Night." (Organ with Harp as solo stop.)

4. **The Youth of Jesus.**—"I would be true for there are those who love me." (Sung as a contralto solo.)

5. **Prayer.**

6. **The Holy Land.**—"Galilee, Bright Galilee." (Organ with Gemshorn as solo stop.)

7. **Jesus, the Burden Bearer.**—"Come unto me, ye weary, And I will give you rest." (Organ with French Horn as solo stop.)

8. **Jesus, the Friend.**—"I've found a Friend." (Sung by choir and congregation.)

9. **Offertory.**

10. **Anthem by the Quartette.**

11. **The Cross.**—"When I survey the wondrous cross." (Organ with Vox Humana as solo stop.)

12. **The Resurrection.**—"God hath sent his angels to the earth again." (Organ with English Horn as solo stop.)

13. **A hymn of self-dedication to Christ.**—"Lead on, O King Eternal." (Sung by choir and congregation.)

14. **Benediction.**

15. **Lights turned off from the church and only the organ lights bright while the chimes played a hymn of the living Christ.** "Immortal Love, for ever full, for ever flowing free."

16. **Postlude.**

It was suggested at the opening of the service that the congregation should open the hymnal and follow the words of the hymns which were rendered by the organ alone. The whole service seemed to make a very deep impression.

Birth and History of Some Greatest Hymns

REV. W. J. MacQUARRIE, Port Credit, Ontario, Canada

One of our greatest hymn writers, Isaac Watts, has left behind him a verse that reads as follows:

In vain we tune our formal songs,

In vain we strive to rise;

Hosannas languish on our tongues,

And our devotion dies.

If this is true of any of us today it would be well if we could discover a remedy. The one unfailing remedy, of course, is an outpouring of the Holy Spirit upon the churches. A spiritual dearth, however, is never without a cause, and if the cause be removed I am confident that the old power will again flood the

channels. In so far as we suffer from such spiritual drought it is due largely to our lack of knowledge of the great fountains of inspiration and of hope. Familiarity breeds formality and formality is always sterile and barren. In no department of our religious life is there greater evidence of this than in the singing of our hymns.

Henry Ward Beecher said: "Hymns are the exponents of the innermost piety of the church. They are the jewels which the church has worn, the pearls, the diamonds, the precious stones, formed into amulets more potent against sorrow and sadness than the most

Hymns of the Centuries

64%!

Dated January 4, 1924

Report of a Committee on Selection of a New Hymn Book

We made a thorough examination on the points of New hymns, Standard hymns, Useful settings, and not useful settings, according to our own particular taste and requirements. We examined four books.

Made a record of all hymns on four points mentioned. Counted up the number under each point and figured percentage on each book:

Reject Fourth choice (published 1911).

Reasons: Hymn text does not appear within the staff, type rather too light, more than half the hymns we will not care to use, though the total of useful content is more than any of the other books considered, but rates at 45% on its whole.

Reject Third choice (published 1923).

Reasons: Hymn text does not appear within the staff, type too light for our artistically, but many people think too dimly, lighted auditorium, nearly half the selection of hymns we would not use, rate on the whole 55%.

The committee has a very favorable opinion of the last two books, Second choice (published 1923), rating 61% of its whole.

“HYMNS OF THE CENTURIES” rated 64%, which gives it the largest proportion of usefulness, and our committee is most favorably impressed with the usefulness from a musical standpoint.

The name of this church will be furnished on request. If your church is considering the adoption of a new hymnal, send for a returnable copy of

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famous charm of wizard or magician. And he who knows the way that hymns flowed knows where the blood of true piety ran and can trace the veins and arteries to the very heart."

Some of our most helpful hymns have been the outpourings of souls who were passing through the furnace of affliction. Such is the hymn:

"Commit thou all thy griefs

And ways into his hands,

To his sure trust and tender care,

Who earth and heaven commands."

This song carries us back nearly four hundred years to the little German village of Mittenwalde. Here at the close of the Thirty Years' War, Paul Gerhardt began his ministry. He was shortly called to Berlin, but ere long trouble arose over his religious beliefs and teaching and he was tried, deposed, and driven into exile. Homeless, penniless and apparently friendless, he and his wife started on their journey out of Germany. They at last came to a little inn near the German frontier where Mrs. Gerhardt, weary, home-sick and discouraged, broke down utterly. Unable to endure the sight of her sorrow and distress, Mr. Gerhardt left her weeping and went out into the garden. There in the quiet, without a gleam of hope in all his earthly sky he breathed into the world this great hymn of faith and trust.

It is interesting to record that God honored his faith, for that very night two horsemen came to the inn seeking for him. They had been sent by Duke Christian of Merseburg, offering him a home in that city and settling a pension upon him. Thus closed in sunshine and assurance the darkest day in all his life. Out of that dark day came this triumphant song of faith to bring cheer and hope to all other anxious hearts.

(Let us all sing it.)

"All Hail the Power of Jesus' Name!" is another famous old hymn. We know very little about the author except that his name was Edward Perronet. He was born in 1726 and became a minister of the Anglican Church, but later drifted about among the other denominations. He died in 1792.

There is an interesting story connected with this hymn that is worth recalling. One day Rev. E. P. Scott, a missionary to India, met on a village street a strange looking individual who proved to be a member of a tribe of murderous mountaineers who lived far in the interior, where the Gospel had never been heard. Notwithstanding the warning of his friends that he would be exposing himself to almost certain death, Mr. Scott immediately set out to carry the Gospel to these people. Among a few other things he took with him his violin.

After some days of travel he found himself suddenly confronted by a band of these wild

tribesmen who immediately pointed their spears at his heart. Expecting to be killed he hurriedly took his violin and closing his eyes he began to play and sing, "All hail the power of Jesus' name!"

At the stanza beginning, "Let every kindred, every tribe," he ventured to open his eyes and found the situation completely changed. He had won them. It was the beginning of a stay of two and a half years with them, preaching the Gospel and bringing to them a saving knowledge of Jesus Christ. As we sing this hymn let us remember that it has lost none of its beauty and power.

The next hymn we will sing is one that goes back some two hundred and fifty years. "Come Thou Fount of Every Blessing," was composed by Rev. Robert Robinson and there is a rather pathetic story told concerning the hymn and its author.

In his later life Mr. Robinson drifted into a somewhat careless manner of life and made light of poetry and devotion. One day while he was traveling in a stage-coach, a lady passenger showed him this hymn which she had been reading, and, never dreaming that he was the author, she asked him what he thought of it. He avoided an answer and changed the subject.

In a few minutes, however, she again referred to the hymn, and expressed how much benefit she had received from it and her great admiration for the thoughts to which it gave utterance.

While she talked the lady noticed that her fellow passenger was becoming somewhat agitated by her remarks and at length entirely overcome by his feelings, he said, "Madam, I am the poor unhappy man who composed that hymn many years ago; I would give a thousand worlds, if I had them, to enjoy the feelings I then had."

Romance is also wrapped up in the history of our old hymns and even our old tunes. There does not seem to be anything very romantic about "Old Hundred." There is a little story about it that is both interesting and instructive.

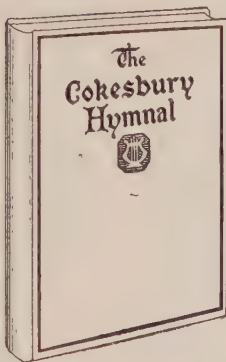
Many years ago a little Scotch boy learned to sing with his pious mother the old psalms that were then as household words both in the kirk and at the fireside. After he had grown up he wandered far away from home and loved ones and was at last captured by the Turks and made a slave in one of the Barbary states. But he never forgot the old psalms and he often sang them in that strange land and to heathen ears.

One night while he was thus comforting his lonely heart the attention of some sailors on a British man-o-war was attracted by the familiar tune of "Old Hundred" floating over the moonlit waves. Quickly surmising the truth that one of their countrymen was languishing in slavery, they armed themselves

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in every state in the Union. Reports show that during this second three months period the total sale of the Cokesbury Hymnal has reached 145,000. No song book heretofore published has ever claimed such nation wide recognition, in such a limited time after notice of publication!

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The one idea behind this hymnal is to furnish a complete song-book that meets the demand of all services for the best in religious music. The Cokesbury Hymnal eliminates the necessity for more than one song-book in the Church. The selections were made to cover the needs of every department of the Church—the devotional service, prayer meeting, Sunday school, revival, and young people's societies.

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and launching a boat lost no time in bringing about his rescue. What a joy to him after eighteen years of slavery to be restored to his loved ones in this way! Is it any wonder that he ever afterward cherished "Old Hundred" as his favorite tune?

Another beautiful hymn full of romantic interest is Rev. George Matheson's "O Love That Wilt Not Let Me Go."

Matheson died just a few years ago, having lived a life of singular sweetness and great usefulness, although for many years he was stone blind.

When he was a young man Mr. Matheson devoted himself with great diligence to the work of the ministry. Such was his devotion that his eyes, which were never strong, began to give him serious trouble. Finally the doctors told him that nothing could save him from becoming blind. It was a hard blow, but more particularly so because he was engaged to be married. Under the circumstances Mr. Matheson felt that there was only one thing to do, so going to his fiancée he told her what his fate must be and offered to release her from her promise to marry him. She accepted her release and he was left to face the world blind and alone. George Matheson went home broken in heart, no doubt, as well as in sight, but not in faith, and casting himself on him whose love never fails he sent forth into the world this great hymn:

"O Love that will not let me go
I rest my weary soul in thee;
I give thee back the life I owe,
That in thine ocean depths its flow
May richer, fuller be."

(This hymn was sung as a solo.)

Another hymn of great beauty is, "Jesus Lover of My Soul." It was composed by Charles Wesley who was the author of some six thousand hymns. These hymns were a mighty power in the great revival of religion in England that gave birth to the Methodist Church. Many stories of great human interest are told about this hymn but one of the most beautiful has been put into verse by Marianne Farmingham. It tells how one stormy Sunday evening a ship was wrecked on the coast of Wales. Powerless to help, the watchers on the shore saw the ship being broken, until at last only one lone sailor was left hanging in the rigging. Taking a trumpet the village preacher called across the stormy waters, "Look to Jesus. Can you hear?" The reply that came back was, "Aye, aye, Sir!" Then to the ears of the anxious watchers there came the voice of the doomed man singing, "Jesus Lover of my soul." Thus he sang until coming to the words, "Leave, O! leave me not," the singer dropped at last into the sea. And the watchers looking homeward through their eyes by tears made dim, Said, "He passed to be with Jesus, in the singing of that hymn."

In closing, let us sing a hymn that has been called, "One of the best poetic expressions of Christian Brotherhood in the English language," "Blest Be the Tie That Binds."

John Fawcett, the author, was a Baptist minister. After a seven years' pastorate at Winsgate, England, he received a call to a prominent church in London. The day of moving arrived and the furniture was packed on wagons ready to start, when his people gathered around himself and his wife showing every evidence of sorrow at parting. Going into the house for a last look around Mrs. Fawcett said, "O, John, I cannot bear this! I do not know how I can go." "Neither do I," said her husband, "so we won't go." The furniture was returned to the house and the Fawcetts settled down to work again on a salary of less than two hundred dollars a year. Knowing these facts we can well understand the significance of the lines,

"We share our mutual woes;
Our mutual burdens bear,
And often for each other flows
The sympathising tear."

The secret of a happy and successful pastorate is not always found in a princely salary but more often in the mutual sympathy of pastor and people. The salary, however big, is a cold and chilling thing without the affectionate sympathy of the people. But happy is the minister and happy the congregation where mutual sympathy flourishes and abounds. Let us close with this song on our lips and its thoughts in our hearts.

THE MONTHLY MUSICAL PLAN

Everybody loves music and will attend the service that stresses good music. Many churches find it very advantageous to have one Sunday evening each month, largely, if not wholly, devoted to special music. The writer knows one church that uses the last Sunday night of each month with most satisfactory results. Everything is planned well in advance and the Pastor arranges only for the Scripture, prayer and a fifteen or twenty-minute sermon.

Something special is provided even though it may be necessary to spend five or ten dollars. Fine violinists, harpists, cornetists, trombonists, and vocalists have been provided and always advertised through paid advertisements in the daily papers the Saturday previous. Does it attract? It does. Does it hold interest? It does. Does it interest the choir, organist and choirmaster? They will work their heads off. Does it pay for its expenses? Usually turns additional money into the treasury. Does it detract from the spirituality of the service? One of the most helpful of the whole month. Try it.—Prof. C. H. Lowden in "Church Publicity."

Music and Religion

The Ministry of Sacred Song

REV. EVAN J. LENA, D. D., New York

(This is *The Expositor's* great Special Easter and Church Music Number. We believe it will prove to be one of the most valuable numbers we have ever issued. Certainly Easter and Music belong together. They are in sweetest harmony as to thought and emotion. We count ourselves happy to be able to offer in this number the following, sure that it will prove both suggestive and inspiring to every reader and especially helpful to pastors who may be making preparation for the Easter services or for any song services in the future.—Eds.)

Music is a divine art. It is a universal language. It is a vehicle of worship. It is a soothing, inspiring and saving force. Old and young, rich and poor, learned and unlearned all alike acknowledge its strangely weird and fascinating power. It is grateful and refreshing as the breezes of the mountains. It is stimulating as the breath of spring. It comes to the mind like an enchantment from the world of infinite harmonies where God himself is found. It is a kind of inarticulate, unfathomable speech which leads us to the edge of the infinite and lets us for a little gaze within! It blesses us.

Not only so, but if upon our minds there is exerted a soothing, elevating, inspiring influence by the rhythmic symphony of human voices or the masterly play of human hands, may we not fairly conjecture that to God who gave us these faculties of execution and appreciation music is a pleasure? Why otherwise should he have asked us with such infinite repetition in his Word to sing and give praises, with our voices, with stringed instruments, with cymbals and harps and flutes and organs? Why otherwise should his description of heaven make so much of music? The very fact that music is in harmony with that which is highest and noblest in life is sufficient to assure us that it moves the heart of God. It not only blesses us but pleases him.

One special indication of the worth of Christian song is the fact that God has commanded it. God asks us to sing. Through Paul he tells us to admonish one another in psalms and hymns and spiritual songs. Through David he cries out, "Sing unto the Lord a new song, and his praise in the congregation of saints!" And there are scores of other passages we might name proving that it is as much a man's duty to sing as it is to pray. Indeed, there seem to be more commands in the Bible to sing than there are to pray. Anyway, we know that God loves music; otherwise he would never have had so much of it in his universe, nor would he have honored it so greatly. The Gospel itself is a song. Its

first open announcement was through angels hymning good-will.

Recall, for example, that notable Old Testament incident indicating God's pleasure in and honor of inspirited sacred song. It was on that famous day of the dedication of Solomon's magnificent temple. When was the precise moment at which God manifested his favor and acceptance of that gift? Read the account: "And it came to pass when the trumpeters and singers were as one (that is, when their voices and instruments were in perfect, loud-swelling harmony) to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voices with the trumpets and cymbals and instruments of music, and praised the Lord, saying, For he is good; for his mercy endureth forever, that then the house was filled with a cloud, even the house of the Lord; so that the priests could not stand to minister by reason of the cloud: for the glory of the Lord filled the house." At that precise moment it was when this grand oratorio was at its very height of perfection that God chose to manifest his approval and acceptance. And if he is "the same yesterday, today and forever" why should we think that he is any the less pleased with us when with instrument and song we give him the most perfect praise in our power?

Heaven is the great musical center, of the universe. It is the place of doxologies and trumpets and harps and songs in preparation for which it would not seem amiss for us to make even more than we do of music here upon earth. God delights in music; he asks it of us; and we will not be far astray when in praiseful, worshipful spirit we render to him the richest and best in our power.

Again, we would magnify the worth of Christian song on account of its power of religious expression. Christian song is a wonderful vehicle of worship and praise. Let any one try the difference between simply reading a hymn and then singing it. What enlargement of meaning comes through the mere exercise of song! How much more expressive it becomes! There is in Christian song some strange, mysterious power to voice the language of the heart. It contains suggestions of forms and powers of utterance which may not find their perfect development in this life. Very noteworthy is it that the glimpses men have had beyond the veil, from Isaiah's vision to John's, are so much associated with praiseful song. It is a special power of utterance suited to holy themes. The heavenly hosts do not speak when they can help it. They sing. Singing is their natural utterance. They stop for a moment to suit their language to our

duller ears, and then fall back into song again, as on the plains of Bethlehem. So our poor attempts to sing God's praise are our attempts to rise toward that angelic life in which song is more natural than speech. It is to share, as Dean Hook says, in "the un-earthly work of praising God." It is our effort to bring into use those rudimentary powers and functions of utterance which will be in ceaseless use in the life beyond.

But even here and now music forms a universal language. At the foot of the Tower of Babel language was broken into fragments, but one thing was not hurt and that is music. That is the same all the world over. It is the one universal language which the confusion of Babel left unconfused. It is the one form of utterance which is alike everywhere understood. The white man and the black man, the red man and the yellow man, men of every race and every clime, however difficult they may find it to talk to one another may and can enjoy music together and find it simultaneously expressing their common thoughts and emotions.

Of course all will agree that music is at its best when employed in the conscious worship of God. But do we make our music always a part of conscious worship? What do we make of it? Wings to lift our souls to God? Heart vibrations expressing love? Sweet swelling pulsations of tuneful thanksgiving? A grateful channel of devotions? A pleading message to win to Christ? Or is it a purely human diversion in our service? It is our own fault and our sin if we think of it so. Is there not a tendency among us to think too much about what we get in God's house, and not enough about what we give? Do we not too often bring empty hearts to be filled, rather than full hearts to be gratefully poured out before God? How generally the songs of the Bible are full of the ascending angels. We think too much of those coming down. God wants response from us. God wants our recognition. He wants to see the reflection of his goodness in our grateful praise. Let us never forget that there is no better way in which this can find whole-hearted expression than in the united, unanimous, ascending volume of some mighty hymn of praise.

It is hard to overestimate the worth of Christian song, again, on account of its power for religious impression. One of the most powerful ways of preaching the Gospel is to sing it. No one can over-estimate the power of truth in song. Many a hard and rebellious heart has given way under the softening influence of consecrated song. Many a soul bolted and barricaded against the truth as it was preached has been strongly stirred and savingly reached by that same truth as it has rolled over the intrenchments into the heart on the waves of some sweet song. Let us not

forget this, that God has given to some people just as much a mission to sing the Gospel as he has to others to preach it. Doubtless there are in nearly every community not a few who are instances of what sacred song can do, for through it they were brought to Christ. Let us not forget that there are uncounted thousands of saved souls in this land today who were literally sung into the kingdom.

We have read of a Grecian mother who saw her child on the brink of a precipice. To shout to it might only quicken its vagrant feet to wander closer to the edge, or so startle it with fear as to cause it to tottle over. She lifted her voice to a familiar hymn and lured the little one back to her side. So many a sinner has been led to Christ, won by the singer of some sweet song. Few hearts can withstand the power of a pleading song. You may talk to a man about religion and he will answer you. In an argument he may worst you perhaps; but sing to him a Christian song—it may be something he heard at his mother's knee long years ago, and yet how he trembles! There is a familiar instance of a Scotch soldier who lay dying in one of our hospitals during the war. A minister came to him, himself a Scotchman, to tell him of Christ and his love. But the man turned over on his pillow and would not listen. He said: "Don't talk to me about religion." The Scotch minister was silent a moment; then he began to sing a familiar hymn of Scotland. It was that beautiful one composed by David Dickinson, beginning:

"O mother dear, Jerusalem,
When shall I come to thee?"

He sang it to the tune "Dundee." Everybody in Scotland knows that. As he was singing the dying soldier turned over on his pillow, and said to the minister: "Where did you learn that?" "Why," replied the minister, "my mother taught me that." "So did mine," said the dying soldier, and the very foundation of his heart was upturned, and then and there he yielded himself to Christ. Oh! it has a charm, a wonderful, an almost irresistible force, this power of Christian song! It has never yet been overestimated. The great meetings of evangelists all show it. The solos of Phillips, and Stebbins, and Sankey, and Bliss, and Rodeheaver, and of hundreds of others all show it. The choruses of a great choir are often still more impressive. No person who has watched a congregation listening to some mighty chorus of sacred song from a large body of trained singers can ever doubt the value of such a service as a means of religious impression. We doubt not also that for the proper rendering of these choruses it is better sometimes that portions of them be sung by a single voice, or two, or three, or four trained voices. A phrase or a stanza well delivered in this way may heighten the effect of the music and fix attention still more

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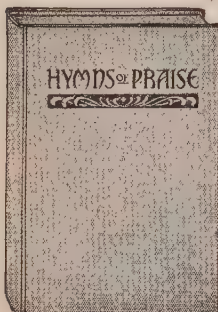
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strongly upon the words being sung. And then, afterwards, when the great congregation, moved by the singing to which it has listened, and the other services in which it has engaged is called upon to "stand up and bless the Lord" in some familiar and majestic hymn, why its response is a burst of praise almost overpowering—one in which it would seem that angels might well wish to join.

But Christian song has not only a saving, but also a comforting and soothing power. How often have Christians entered God's house all filled with worriments and anxieties and yet perhaps in the singing of the first hymn faith was kindled afresh and the troubles rolled away! Music is a medicine for many disorders. It soothes when perturbed. It cheers when disconsolate. Like David before Saul it softens the heart and drives away anger. We can never know how much suffering and sorrow music has assuaged and healed. It is balm to the soul and healing to the body. A soldier in the army told a friend that on the days when the regimental band would play near the hospitals all the sick and wounded revived, and men who were so lame they could not walk before got up and went out and sat in the sunshine and those so dispirited that they never expected to get home began to pack their baggage and ask about time-tables on steamboat and rail train. The medical journals never report their recoveries in this mode. But in how many a twilight hour have saints of God solaced a heartache with a hymn hummed or sung or played and in the church of God how often has one sweet melody rolled peace over a thousand of the worried and perplexed and sad!

But Christian song has also a wonderfully inspiring power. It arouses to action. A singing Church is a triumphing Church. Some one has said that one inspiring air is worth thirty thousand men in a standing army. There comes a time in battle when one bugle is worth a thousand rifles. The story is told

that in the earlier part of our civil war the Government proposed to economize on bands of music and many of them were sent home. But the general sent word to Washington: "You are making a great mistake. We are falling back. We have not enough music." Then the Government changed its mind; more bands were sent to the field and the day of shameful retreat was ended. We have heard many an old soldier speak of the inspiring power of the music as men marched into battle. We read in history an incident of Napoleon's army when they came to a pass in the Alps where the rocks could not be surmounted by the ammunition wagons. Napoleon went to the leader of the band and asked for his portfolio. Then turning until he came to an inspiring march he said: "Play that." The whole band struck up the air with their instruments, and over the rocks went the ammunition wagons. While Dr. Kane was in the Arctic regions, ice-bound, his men were kept from despair, and probably mutiny by one of their number playing on an old violin.

A singing Church is a conquering Church! The early Christians were singing Christians. The early Church was a singing Church. The great Reformation was largely an awakening of song. To this day the Germans say: "Luther conquered us by his songs." The evangelical awakening under the Wesleys and Whitefield was largely an awakening of song. The Methodists sang their way all over England and the howling of persecution could not silence them. They sang their way across the Atlantic and the ocean hurricane could not beat them down. They sang the length and breadth of this land and it seemed as if nothing could withstand their melody. There is inspiration to triumph in unanimous song. One day as Cromwell's army went into battle he stood at the head and gave out the long meter doxology to the tune of "Old Hundred." That great host, company by company, regi-

ment by regiment, battalion by battalion, joined in mighty chorus. While they sang they marched, and while they marched they fought, and while they fought they got the victory. A singing Church is a conquering Church. Let the soldiers of the Cross go into all their conflicts singing the praises of God. Then, instead of falling back, as they too often do from defeat to defeat, they will go marching on from victory to victory. Much as it has been magnified it will pay Christians everywhere to pay still more heed to the value of Christian song.

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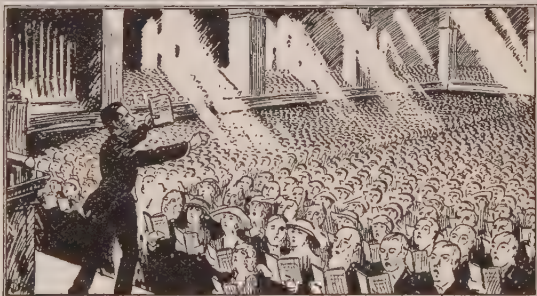
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CHURCH BUILDING DEPARTMENT

Do's and Don'ts for Pastors Planning to Build, Remodel or Newly Equip Churches

OUR NEW CHURCH BUILDING DEPARTMENT

For some years past our April number of *The Expositor* has been a special Church Building issue, at least church building has been featured in that number. This year we are making it a special Easter and Church Music Number. But we have also excellent church building material; besides, with this issue we start a new Department on Church Building to be continued throughout the year. Thousands of new churches are being built every year. Among our nearly twenty-five thousand subscribers many are always in the process of erecting new churches, rebuilding old ones, making additions, erecting manses or parish houses, in making other improvements or in newly equipping or furnishing some part of

their church. We know they will welcome help from specialists of ability and experience, as well as from their brethren who have gone through a building campaign. In every line help will be welcomed as to what to do and what not to do. We will gladly receive contributions and experiences, with advice. There are positive things to be done in building. There are other things that, equally positively, ought not to be done, but to be avoided. We also commend to the attention of those about to erect buildings our advertisements of architects, builders, supplies, organs, windows, seating, bells, chimes, lighting systems, heating plants, partitions, music books, bulletin boards, communion sets, etc. *The Expositor* can be made a welcome exchange between those who desire help and equipment and those who have the same for sale.

Don'ts on Church Building

ERNEST O. BROSTROM, Kansas City, Mo.

"Won't you write down for me some negatives on church building?" Thus spoke a pastor facing a church building problem.

"But why do you want 'Don'ts'? Why not some positive suggestions?"

"Well, you may make me some direct suggestions, too, afterwards; but I would like to have the warnings first."

Warnings: They are indeed needed in the field of church architecture. Stop! Should be written large enough to cause every pastor and every member of a church board or building committee to hesitate thoughtfully when about to take up or enter into a building project. The way is strewn with debris. Architecture has been sacrificed to lack of observation and knowledge, not to say gross ignorance, and to desire for quick accomplishment. Only a very small part of the poor church architecture and inadequate planning results from selfishness and stinginess. Look! Yes, look about you, the evidence is still to be seen. We pass examples every day, but our eyes have not been trained to see, and even if we look we do not grasp the full import of what we see; because we have not learned the meaning of architecture. Most of us take for granted that the structures about us are obliged to be in the particular form in which we see them and in such form a necessary part of the landscape. Listen! Place your ear to the ground and catch the rumblings of the world movements. Listen, with the

mind closed to nearby noises and hear the call of humanity for light and a little bit of love; and if your ear is delicately adjusted you will hear the occasional sighing for a proper worship. Listen inwardly and catch the still small voice speaking, and then go about your program of work, the planning of your procedure and the execution of the directions you were given in your heart.

The following "Don'ts" are perhaps as often positive as they are negative. In their arrangement attention has been paid to the order of precedent, though not necessarily to their importance. Sometimes they are placed in accordance with the natural sequence of the procedure of securing a new structure and its building, while others are grouped because of their relativity. Some fall toward the last, because they in a way summarize the preceding don'ts, and if observed will obviate many mistakes and troubles warned against.

Don't give your first thought to the dollar, meaning the amount that the church seems willing to raise, nor the possible or probable expenditure.

Don't go about the building of the church as if it were an ordinary building problem. While the modern church is one of the most intricate of structures today, there is a greater reason for its distinction. It is destined to be a Temple dedicated to the worship of God and the service of humanity.

Don't overlook the fact that the church

structure is not the final objective; this objective should be the building of lives.

Don't select your plan by merely choosing that of some other structure now erected. These may be used for illustrative and reference purposes.

Don't plan at all until you have first constructed your own program of activities. Subdivide each activity into its various branches. Make a survey of the rooms required for the proper housing of these activities. Analyze your entire work and tabulate the tools, equipment, furniture, etc., required for its proper execution and estimate capacities, with just consideration to future growth.

Don't fail to take advantage of all the information obtainable through your own denominational headquarters.

Don't hesitate to give your contemplated program every feasible test, and submit it to all available consultants for their criticisms.

Don't rush into the financing until you have "sold" the new program, the new idea, to the entire church membership.

Don't fail to organize all talents within the church into a businesslike, going concern and your church bodies so all business may be according to law.

Don't have a one-man committee. Spread the work among progressive representatives from every church organization.

Don't forget that the ladies are a power, even on a building committee. Let them be amply represented.

Don't fail to keep accurate records of all transactions and matters under discussion.

Don't go about the work of building without keeping the financial records up to date and clear.

Don't proceed very far without having your ideas crystallized into the form of diagrams and scale drawings.

Don't choose your site because of its cheapness. Rather choose it because of its accessibility, prominence and marked suitability for your needs.

Don't select a small lot. Get into control of sufficient property to permit of future expansion.

Don't purchase a lot without due consideration for your program and the plan of your contemplated building.

Don't hesitate to call in an experienced architect for consultation early in the procedure.

Don't select this architect because of price consideration only.

Don't select an architect that is not fully in sympathy with your work, that is, the work of the Christian Church.

Don't over-crowd the matter of building; give time for full consideration of every detail.

Don't fail to strive for a restful, worship-inspiring audience room.

Don't over-build your auditorium capacity. The psychological effect of a small crowd in a large room is bad, both upon audience and leader.

Don't build without providing fully for the departmental Sunday School, else you will be one of the handicapped churches when it comes to the education of your young people.

Don't overlook your social and recreative activities.

Don't restrict your entrances, vestibules and lobbies; make them wide, roomy and pleasant; they are your welcome rooms.

Don't neglect your opportunity to provide for community service in the new church plant.

Don't neglect your stairways; make them easy of run and rise, ample in width and well supplied with hand rails.

Don't run your basements deep. Let them be well above ground, light and airy.

Don't use unfortunate color combinations in your decorations; avoid glare, it is undignified.

Don't let your stained glass be just brilliant.

Don't save money on your heating plant.

Don't neglect ventilation.

Don't just light the rooms; illuminate them.

Don't fail to provide for visualization equipment.

Don't neglect to provide adequate sanitary comfort facilities.

Don't use anything but pews for your church auditorium seating.

Don't neglect thought for the acoustics.

Don't restrict the space for the organ.

Don't forget such rooms as Study, Choir, Administrative Board Rooms, Chapels, Cloak rooms, Library and the other special rooms that will be required by your particular program.

Don't build the balcony too high above the first floor nor with insufficient rise above.

Don't use a corner pulpit. It is usually wasteful of room and is difficult to give architectural treatment.

Don't build an ugly structure. Take thought to make it beautiful inside and out.

Don't leave it up to coincidence to settle the style of architecture. Shall it reflect the pagan temple or that architecture which was developed under the Christian Church, or shall it be a striving for the expression of our beliefs and ideals of today?

Don't forget that your building will convey a message to the man in the street even though its doors be locked, yea even when its pulpit is asleep.

Don't let that message be such that it can be misconstrued, or depreciate the church and things pertaining to it.

Don't let the completed structure speak deceitfully, nor of extravagance, nor of covetousness.

Don't hesitate to aspire to the heights; for

man is too prone to grovel in the dust. Point the way into the blue above.

Don't build of frail materials.

Don't fail to lay your foundations deep.

Don't build without complete drawings and documents; which means: Don't build without the services of the best architect you can secure. This is of prime importance.

Don't let construction contracts and proceed with operations until it is definitely known

that all obligations can be met with cash as they become due.

Don't hesitate to proceed with your operation, however, if you have the total contemplated expenditure pretty well pledged or underwritten, 75% in payable-on-demand pledges of which 50% might well be in cash.

Don't overload your people with indebtedness and yet, have no fear of a reasonable debt.

New Lighting Peps Up Church Activities

G. A. HILL, Chicago, Ill.

Did you ever sit up with a start in the middle of a Sunday evening service to find that you had been taking a nap, and having that sort of guilty feeling that a small boy has when he has been caught stealing apples?

Perhaps you have never actually gone to

of the brutal glare from intensely bright, unshaded lamps is distinctly out of place in any house of worship; lighting that causes you to unconsciously shield your eyes, and often, without your knowing why, causes restlessness, eye fatigue, general discomfort and even a



Figure No. 1—First Presbyterian Church, Fort Wayne, Ind., before change

sleep in church, but you do sometimes get drowsy, and find it hard to keep awake or to pay the proper amount of attention to the sermon. This feeling is of course frequently due to fatigue, but more often it can be directly traced to a cause far less remote but seldom blamed—*improper lighting*. By improper lighting I mean lighting which is harsh and blinding in quality; lighting which because

severe headache if the eyes are subjected to the strain for too long a time.

For example, look at figures 1 and 2 and compare the lighting. These two photographs are of the same church interior; Fig. 1 showing the lighting before, and Fig. 2 the lighting after the change in lighting equipment. Notice the blinding glare from the bright, improperly shaded lamps in Fig. 1, and then the soft,

uniform, glareless illumination afforded by the scientifically designed indirect lighting fixture of Fig. 2. The new luminaire brings out beautiful decorations previously left in shadow, while the carefully planned Gothic design of the fixture itself adds materially to the good appearance of the interior. This is just one example of what thousands of churches are doing to improve their lighting.

The invention of the high-candle-power,

their original antiquated and poorly designed fixtures.

Until lately, few have appreciated what a difference a scientifically planned lighting system can make to the attendance, prosperity and community standing of a church, but thanks to the ceaseless efforts of lighting men and electrical industries in promoting better church lighting, the progressive church of today has a lighting system which is planned



Figure No. 2—First Presbyterian Church, Fort Wayne, Ind., after change

highly efficient, modern gas-filled lamp is regarded as one of the great achievements of science, but it has brought with it the necessity of revising our old-fashioned ideas about lighting if we are to use these new and economical lamps with any degree of success. These new lamps make possible an illumination which closely rivals diffused sunlight in quality, but to obtain such results their use must be well seasoned with care and good judgment.

Modern Lamps Must Be Shaded

Needless to say a good quality of light cannot be obtained if the eye is subjected to the blinding effect of a bright, unshaded lamp filament. When the old style carbon filament lamp was first introduced this factor did not command much consideration, nor was this necessary with a lamp of such low brilliancy. The majority of our older churches, unfortunately, were planned about this time, before the science of illumination had passed its infant stage, and many are still equipped with

with as much or more care and precision than are the heating or ventilating systems.

What Is Meant by Good Lighting

Although every church requires individual consideration, there are a few important generalities which may be applied in practically all cases.

Good lighting, first of all, must be *uniform* in intensity throughout the entire auditorium, except possibly the pulpit or altar. Not a single unshaded lamp should be exposed to view, since the distracting effect of even one over-bright spot could easily nullify all the benefits from other concealed light sources. Unshaded wall brackets are perhaps the most flagrant violation of the laws of comfortable lighting, and should never be used. Unbalanced lighting creates subconscious dissatisfaction and restlessness. Uniform diffused lighting means the elimination of sharp shadows and dark corners.

Second, good lighting must be *subdued*,

yet of sufficient intensity to enable persons throughout the entire auditorium to see and read comfortably without danger of eye-strain, irritation or fatigue. This is important, since too high an intensity spoils the church "atmosphere" and too low an intensity causes eye discomfort to members of the congregation. The correct intensity can best be determined by an illuminating engineer who has been made thoroughly familiar with all conditions which might affect the lighting.

Third, good lighting must be *glareless* and of a good quality, as well as uniform and of the proper intensity. As a matter of fact,

individual needs of the particular church under consideration. For instance, a church with light colored walls and ceiling can usually use some form of indirect lighting to good advantage, as illustrated in Fig. 2. The luminaire shown is 8 feet in diameter, is of the indirect luminous bowl type, and is equipped with 12 silver mirrored reflectors and 12 1000 watt lamps for throwing diffused light to the ceiling. Small auxiliary lamps illuminate the glass panels in the bottom of the bowl.

Then there is the church with the dark ceiling where indirect lighting cannot be used.

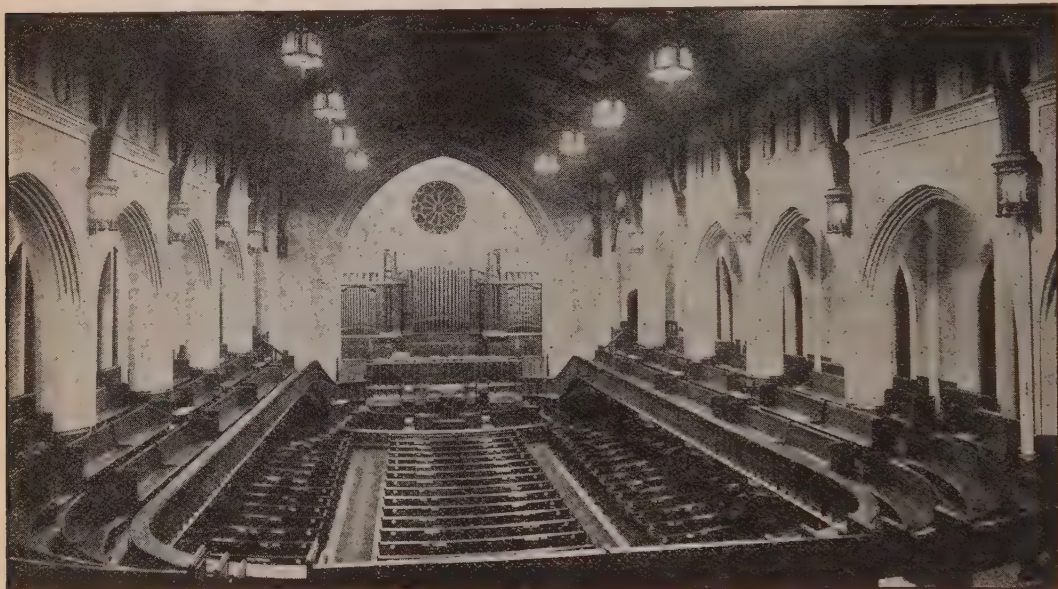


Figure No. 3—First M. E. Church, Evanston, Ill.

glare will be automatically eliminated if proper care is taken to make the lighting uniform and subdued—providing all light sources are properly concealed. *Good Lighting* must come from *concealed sources*. This is perhaps the most important fundamental lighting principle—the keynote to successful lighting.

Fourth, there must be *architectural harmony* between the lighting fixtures or luminaires and the interior decorations. The luminaires are, in reality, a part of the building and their decorative designs should be considered just as carefully as for the building itself.

Fifth, good church lighting must be conducive to a feeling of reverence, and of such a quality as to induce absolute quiet in the auditorium—bringing the thoughts of the audience unconsciously into accord with the spirit and purpose of the service.

Lighting From Concealed Sources

Of the many types of luminaires now on the market having this important principle embodied in their design, the proper one may be selected only after a careful study of the

Figure 3 shows how such a lighting problem is best solved. The luminaire here is in the form of a lantern, using scientifically designed direct lighting reflectors of the highest efficiency to diffuse the light downward. It will be noted that there is no glare, since these reflectors have been designed to hide the bright lamp filament from view. Here again the design of the fixture has been worked out carefully to correspond with the interior style of architecture and the result is indeed well worth the trouble.

Lighting plays no small part in the development of the church's prestige and influence in the community. A church may easily become just as well known for its excellent lighting as for its organ or choir music. Good lighting perhaps could not be classed with music as entertaining, but it is a comfort and inspiration to the audience which is not soon to be forgotten. Such lighting invariably excites much favorable comment, and the value of the publicity thus afforded cannot well be ignored by responsible church officials who have the

interests of their church at heart. Such features should not be overlooked when the advisability of changing the lighting system is under consideration.

Benefits from good lighting are by no means confined to the main auditorium alone. Of almost equal importance is the lighting of the Sunday School rooms. Rooms in which the young people's organizations hold their meetings and entertainments should be treated in a like manner.

Floodlighting for the pulpit or rostrum is a new idea which is becoming more and more popular. A new type of portable floodlight recently put on the market is very suitable for this purpose. This unit, usually recessed in the ceiling or hidden behind a ceiling beam or arch, throws a wide flood of light over the rostrum and at the same time a powerful center pot beam lights the pulpit to a very high intensity. Floodlighting for the choir is still another adaptation of this new unit.

Still another feature which has wonderful possibilities is that of floodlighting memorial stained glass windows. Flooded with light from the inside, these windows present the appeal of the church to the passerby through the illumination of the Scriptural scenes portrayed. The portable floodlight with center spot beam is very suitable for this purpose, especially for windows having a central figure

or Biblical character. Many churches are also floodlighting these windows from the outside so that the evening as well as the morning congregations can enjoy the beauty of these works of art.

Consider lighting from the standpoint of the future. Electric lamps are steadily growing more and more powerful; they must be concealed from view if we are to endure them; the same electrical energy or cost for electric current gives six to eight times as much light as it did a few years ago, and the advance in lamp efficiency continues. A lighting fixture is truthfully said to be out of date before it is installed *unless* it properly controls the excessive glare of the lamp.

I have endeavored to describe and illustrate in a general way principal types of church lighting luminaires which are accepted today as the most modern and efficient in their respective classes. It is hoped that this brief discussion will prove an aid in visualizing the solution of each particular lighting problem and in bringing to notice the great importance and value of good lighting.

The writer desires to make acknowledgment to Curtis Lighting, Inc., of Chicago, Ill., a grouping of National X-Ray Reflector Co., X-Ray Reflector Co. of N. Y., Inc., and Luminaire Studios, Inc., for the photographs reproduced in this article.

When You Decorate the Church

E. G. WALLACE, Auburn, N. Y.

Colors and harmonizing color schemes are of greater importance than we always realize. Some people are jarred upon by clashing or incongruous color combinations; some are depressed by dingy, dull, sad-appearing surroundings; and still others react almost immediately to yellows, blues, reds and greens. This is not an imaginary reaction, for pulse and temperature record these changes.

Accordingly the colors used in the sickroom are of importance, or in a public auditorium.

Interesting experiments have been made in St. Mark's famous old edifice in New York City in order to make use of the best possible purpose of harmonious color effects. In order to insure the best results, colored electric lights have been tried out. These are so operated that different colors may be made to predominate according to the occasion, the time of day or evening, and the "atmosphere" to be created.

Red has been considered a desirable influence during the climax of a service, as expressing vigor and the impulse to do. During the singing of hymns, the arrangements make it possible that the red fades softly out, like the light from a sunset sky, and a soft, lovely, sunshiny yellow beckons, as it were, to the spirits of the singers. Pathos, a somber effect, or a

reminiscent one, can be stressed by suffusing the atmosphere with an elusive, shadowy violet. Anyone who remembers the electric fountain at the World's Fair, or the gorgeous and fairy-like color effects of Niagara when the illuminations of the great fall were worked out so successfully during an entire season—will appreciate that there will be no shock of color as one tint melts into the next.

The type of decoration of churches is worthy of study, for some people are sufficiently sensitive that their receptiveness is lessened by a jarring element.

Many ancient people decorated their temples of worship in brilliant barbaric colors. The Greeks favored vivid and effective combinations of purples and blues; and far-eastern cults have worked out their dragons and symbolic conventionalized designs in terra cottas, lacquers and inlays of surprising ingenuity.

The modern church of today usually favors neutral tones, or dull, pastel shades, which depend, in a measure, for their attractiveness, upon architectural proportions, the lighting effect of artificial illumination, or sunshine showing through stained glass of choice and jewel-like color and design. Some of our modern cathedrals have harked back to the

(Continued on Page 908)

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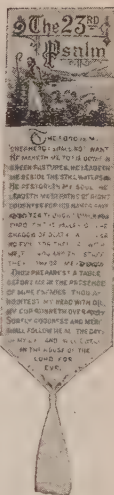
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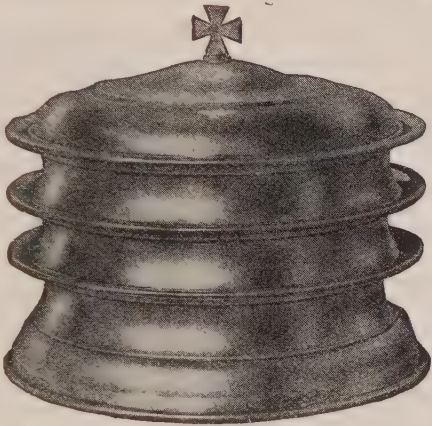
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(Continued from Page 905)

resplendency of elaborate fitting and fixturing; but the modern influence shows simplicity, restraint, and an artistic balance.

However, relatively few congregations appreciate how much can be done in the way of added attractiveness with paint or some of the modern wall surfacings. It is stated, upon competent authority, that different kinds of paints vary in their light-reflecting qualities from twenty-five to eighty-five percent. As might be expected, the darker tones absorb the light, making an auditorium gloomy, unless it receives an abundance of artificial light. Care has to be taken not to get a depressing and somber appearance, which repels, rather than attracts. Colors which are too light and produce a tiring effect upon the eyes are to be avoided, as when artificial illumination is added, they are cold, and inclined to be bleak.

There are two other classes of color tones, known as "receding colors" and "advancing colors." The advancing colors are warm, they reflect a good deal of light, and are often useful for the treatment of a very high ceiling, or an alcove which seems to be remote and far away. In this group we have buffs, tans, yellows, greens, reds, and red with yellow. Usually the best results are got by taking the colors in harmonious pairs.

The receding colors are useful for a smaller auditorium. Where it is desirable to get the effect of space, blue, blue-gray, blue-green, and a warm, soft pinkish-gray, and a lilac-gray can be used. Naturally a massive church gives the impression of stability and enduring qualities. A frivolous or theater-like style of decoration would scarcely carry out the spirit of such a building. In one well-known church of this type, reddish-brown, white and pink are used in the mural decorations. These tints are used bordering panels of green and blue tile. The floor is of the soft, warm, red tile; the woodwork of a rich brown; and the cushions a little sunnier shade of brown, with just a suspicion of golden glint. Gilding is used to give a rich effect; and the altar is of marble, showing a rarely lovely pink tint. The whole decorative effect is cheerful, suitable, and entirely dignified.

The color scheme should always be chosen with the coloring of the stained glass windows in mind. In one recently decorated church, a colonial scheme was chosen. In order to stress the strong and simple lines of ceiling, gallery and pulpit alcove, the walls were done in buff, with panelings of white. The mission-brown woodwork added richness. The pews were grouped so as to leave two broad, brown velvet-carpeted aisles on either side. Here were arranged brown wicker easy chairs, wicker tables with electric lamps, and settees. The furniture and lamp shades were in a very rich, imported cretonne combination, the effect being in entire harmony with the stained glass

windows. The manufacturers of paints, decorative features, and wall surfacings often maintain special service departments which are of a most valuable character. Expert decorators are ready to give interested advice, to make estimates and often to show color designs, and to make suggestions which save experiment and possibly unfortunate mistakes.

It is needless to say that the interior of a church should encourage a worshipful spirit; and the color scheme is a very important factor in surroundings which mean so much to those who may be indifferent, or weighted by sorrow, or possibly chilled by adversity, or made overconfident by prosperity. The whole decorative scheme should bear the message which may be cheering, warning, or reassuring, as the case may be—the message, "Listen and know that I am God."



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THE HOMILETIC YEAR—April

EASTER

SUGGESTIVE TEXTS AND THEMES

The Light in the Tomb: "Now is Christ risen from the dead." 1 Cor. 15:20.

The Conquest of the Grave: "O grave, where is thy victory?" 1 Cor. 15:55.

The First Easter Sermon: "Mary Magdalene came and told the disciples that she had seen the Lord." John 20:18.

Death Not a Divine Mistake: "Lord, if thou hadst been here, my brother had not died." John 11:12.

The Eternal Habitation: "We have a building of God, eternal in the heavens." 2 Cor. 5:11.

The Risen Life: "If ye then be risen with Christ, seek those things which are above where Christ sitteth." Col. 3:1. I. Walk as risen ones. II. Talk as risen ones. III. Work as risen ones.

Christ the Firstfruits: "But now is Christ risen from the dead and become the firstfruits of them that slept." 1 Cor. 15:20. The harvest field is full of sheaves like to the first.

THE RESURRECTION

1 Cor. 15:20, 21; 50-58.

Everywhere the Apostle Paul went he preached the Resurrection of Christ. The heathen knew no such doctrine. The Jews disputed about it. The Sadducees denied it altogether; hence the converts to Christianity from heathen or Jews found it difficult to receive. So also did the disciples of Jesus when first they heard their Master speak of it. Mark 9:10.

In Corinth some believed it, some distinctly rejected. It was to the churches at Thessalonica and Corinth Paul wrote with the greatest fulness and power on the resurrection, showing that it is the keystone of the Christian faith.

Paul announces the resurrection as a fact beyond dispute.

I. "The first-fruit." The first sheaf of grain as the pledge and proof of the coming harvest. So the risen Christ the "first" sheaf.

II. The means. Satan worked through Adam to bring death on the human race, God worketh through Christ to bring life. "First born from the dead."

III. The manner. The natural, physical body cannot have place in the spiritual heavenly kingdom. It holds the seeds of decay, change, dissolution; is perishable, not prepared for eternal existence.

IV. The mystery. Not to be fully understood or explained, but is partially symbolized in the spring flowers, the butterfly, the ear of corn. All will be changed, not necessarily

through death and the grave. Instantaneous, complete. Same personality, but condition of body changed. Tabernacle and house 2 Cor. 5:1, contrasted.

V. The victory, through our Lord Jesus Christ. He fulfilled the law, conquered death. "Declared to be the Son of God with power." Rom. 1:4.

VI. Our thanks for the victory assured. Works that will endure, stand the fire. "Be recompensed in the resurrection." "Only what is done for Jesus will last."

RESURRECTION RENEWAL

A curious superstition leads the custodians of one of the temples in Japan to renew the whole of the structure every ten years. The work of renewal is always going on, a little at a time. Every new part is an exact facsimile of the part it is made to replace; and in this way the identity of the first structure is maintained. And this has never ceased for a thousand years. The temple of the body is always being renewed after the same fashion. In the resurrection it will be renewed at once rather than part by part.

THE TRAVELER THAT PASSED THE PORTAL

1 Cor. 15:19-26.

Job wrote, in his despondency, that "he that goeth down to the grave shall come up no more," but the apostle here reminds us that one traveler who has passed that gloomy portal, the Lord Jesus Christ himself, has gloriously come back victor over death and the tomb. His resurrection is the sure evidence that all the Lord's people have been ransomed from the power of the grave; that the curse of Adam is annulled for them; and that we shall all ere long be re-united with the risen Lord himself in glory, and with dear ones who sleep in him.

GRAVES AND TUNNELS

When they buried the old Pharaohs in Egypt, they built tunnels into the pyramids, through which to take their mummied kings, but none on the other side of the mausoleum for their exit.

The grave without Christ is an entrance into darkness and oblivion. With him it is an entrance into everlasting life. "Today shalt thou be with me in paradise."

When the town burier took down the carcases of those thieves who were crucified with Jesus, and pitched them into holes in the potter's field, he understood that there was only one opening into the hole. Mostly there

isn't another, to holes in the ground. Just the one that opens upward. But after Jesus spake those words to the thief at his side, his grave opened downwards. That's the difference that Jesus' resurrection makes to the world. That's what it means to us. We go out to the family plot in the cemetery, and see the grave that was opened yesterday all closed and sodded over.

"How am I ever going to behold my loved one again? He is shut off from me. She is hidden forever from my sight."

But you remember having read stories of old colonial houses that were provided with a secret exit for use in case of Indian attacks. Those inside, when pressed too hard, could flee by an underground passage to the sea or the river, and escape. The old Spanish mission in San Diego had such a passage, which I have seen, leading to a well, by which all escaped.

So the resurrection of Christ means that the grave on which you gaze so sadly is open at the bottom, and leads straight to the throne of God.—*Rev. John F. Cowan, D. D.*

CHRIST OUR HOPE 494

A fox once came upon a cave, into which he saw many foxes had entered, the sand being full of footprints. He was about to pass in, when his cunning eye detected that all the footprints pointed one way. All were turned inwards, and there were none leading out of the cave. We have come to a great cave—the grave—and its entrance is marked by many footprints. All lead in, and none out. But Christ has set his feet the other way; and now, if we go into this cave, we shall follow him out again.

THE RISING ONE 495

Jesus' resurrection means to us something that their emergence from the Red Sea meant to the Israelites. You can imagine how dubious some of those who followed Moses and Aaron into the passage between walled waters were about ever coming out on dry land at the other side.

Try to put yourself in the place of one of the hindmost in that trembling procession. He was now more than half-way across. How interminable a time it seemed since he first dropped down to the sea-bed! How eagerly he had been watching the rise of land that made the opposite bank, to catch the first sight of some one mounting it!

THE GRAVE LIGHTED UP 496

It is said that the Romans had a practice of lighting up their tombs. In Essex a tomb was opened, when a lamp was found in the corner, a chair beside it indicating the rank of the tomb-tenant; and it is recorded that 1500 years after the death of Tullia, Cicero's daughter, her tomb, accidentally opened, was

found to have been illuminated with a lamp, only a glimmer light, the rays of which were confined to the catacomb walls. But the light Christ sheds upon the grave falls upon the vista of eternity, and you can see immortality beyond.

LIFE IN DEATH 497

A young man received an injury from a circular saw which caused his death within forty-eight hours. He suffered intense agony, but never lost sight of Jesus. His sister said to him a short time before he died: "Tom, my lad, thou art going to die." "No, Hannah," he said, with a smile, "not going to die, going to live; for he that believeth in Jesus shall never die." And with a smile upon his face he fell in the arms of Jesus.

THE GLORIFIED BODY 498

Two little boys, Henry, about eight, and Richard, about six, were in adjoining rooms trying to talk to each other through the heating register in the intervening wall. They had recently lost a little brother, and their questions about his going away had gleaned for them much resurrection information. The following dialogue took place:

Henry: "Can you hear me through the wall here?"

Richard: "Yes, I can hear you all right."

Henry: "Can you see me?"

Richard: "Of course not, Henry; you know I can't see through a wall till I get my glorified body!"

Our resurrection bodies will be like that of our Lord, John 20:19.—*Howard A. Banks.*

GOD'S AMEN 499

The resurrection is God's "Amen" to Christ's "It is finished."—*Footsteps of Truth.*

QUICKENED 500

A Persian fable says that the earth was created a great barren plain without tree or plant. An angel was sent to scatter broadcast the choicest seeds on every spot. Satan, seeing the seeds on the ground, determined to destroy them. So he buried all the seeds in the soil, and summoned sun and rain to make them rot away. But the seeds sprang up, clothing the earth with beauty. And a voice from heaven said: "Thou fool, that which thou sowest is not quickened unless it die." The burial of Christ was thought by his enemies to be the end; but in truth the grave was but the necessary way to his final and glorious victory.—*Sunday Companion.*

JESUS SAID SO 501

"Jesus said so." This, it has been suggested, is the greatest proof of immortality. He is the Captain of our salvation. Coming to God, he spoke of him as "our Father." Dr. C. M. Sheldon asks what you would do if a

friend in whom you had absolute confidence, who never deceived you, should come and say, "Nine thousand miles from here there is a beautiful place all built of white stone; it is situated on the side of a most wonderful bay, where the waters are of the most enchanting emerald; the streets of this town are clean and wide; there is no poverty to amount to anything there; every one is well fed and well clothed; on Sunday almost the entire population goes to worship; kindness and goodness are far more common than any vices; it is a most beautiful little town built nearly all of white stone."

If this friend should continue by adding that he had come from this town himself, state that he was impressed with its great beauty, and would like to have others see it, his word would be accepted. "You do not even know in what part of the world it is," as Dr. Sheldon affirms, "until your friend tells you that it is on the east coast of New Zealand, and is called Timaru." Jesus, who had been designated as "everybody's friend," has told us of that future life and that other world of entrancing beauty. Easter events are the confirmation of the assertion that he was God's Son, and therefore his word cannot be doubted. —Rev. W. J. Hart, D. D.

"CHRIST, THE FIRST-FRUIT; AFTERWARD" 502

Afterward you and me. That's a part of what Christ's resurrection means to us. It means that for ourselves. But it means a great deal more than that.

It means a great deal more in relation to those who sleep in the grave. So few of us but have some investment in "God's acre" somewhere. What does that little plot of greensward mean to us, hold for us? It all depends on how much you bought when you paid for that cemetery lot.

Did you buy so many square feet of earth, deep enough to dig a grave or a number of graves, or did you buy clear through to heaven? Is the grave you water and tend just a place for the body to molder back to earth whence it came, in a decent way, so as not to offend the susceptibilities of the community? Or is it a tunnel through to glory? —Rev. J. F. Cowan, D. D.

WE SHALL MEET 503

Christ and his followers are to be reunited. Easter is a re-affirmation of this promise, and the heart rejoices in such an assurance. The story of a father and his son who were shipwrecked has been told by Dr. J. R. Miller. Together they clung to the rigging until the son was washed off. The father was rescued in the morning in an unconscious state. Several hours later he awoke in a fisherman's hut, where he was lying in a soft, warm bed.

He turned his face, and saw his son lying beside him. One by one, likewise, we are swept away by the currents of time. Cheering, however, is the thought that those whom we have loved, and whose earthly presence we greatly miss, we shall again meet.

"Not Gone" is the thought voiced by Julia H. Thayer, who says:

If they, in heaven, are with the Lord,
And you, on earth, He doth infold,
How plain the truth, that you and they
Are still together as of old!

CHRIST'S METHOD OF MASTERY 504

In one of the most notable of his post-Resurrection utterances the Risen Christ claimed all authority had been given to him in heaven and on earth. Now the word translated "authority" in this passage means more than mere "power." Power may exist without authority to use it, and conversely, authority may exist, without the power to back it. But in Christ these both cohere.—*Western Christian Advocate*.

WHEN THE FLAG SPOKE OF CHRIST 505

A touching Easter story is told by the Near East Relief about the experience of a Greek priest, who with his people had fled from their native village before a raid of Turk ruffians. As they wandered through the forests, living on herbs and leaves, the priest tried to assure his flock of the sympathy and love of the Man of Sorrows. But the people would not believe. "No," they said, "Christ is dead; there is no Christ." So they stumbled on, wishing to die, until one day all unexpectedly they came in sight of a Near East station with the American flag flying over it. "Look, my children, look," cried the joyful priest; "see, it is not true; he is not dead; Christ is risen!" And the wanderers embraced one another sobbing, "He is risen, indeed!" Many Americans have gloried in the power that the stars and stripes symbolize. Is it not a greater glory to have the flag bespeak a risen Saviour?

WONDERFUL RESURRECTION SIMILE 506

A most wonderful and apt resurrection simile comes to us from one of Browning's poems. He tells us that man, housed in this body, is circumscribed like a lizard living in a rocky niche. But one day the chisel splits the rock. Behold, a thousand sights and sounds break in upon the lizard at that chisel's stroke. God shuts man temporarily in a body, like a lizard under a rock. The chisel stroke of death brings a thousand sights and sounds breaking in upon man. To refuse that chisel stroke? That were a foolish act, indeed! Rather let us turn our faces toward death crying eagerly, as Goethe did in his last hour. "Light! More Light!"—S. S. Estey, D. D.

TERROR A MAKE-BELIEVE 507

Stevenson tells of a lad who was shipwrecked on an island in the West of Scotland. He was not very far from the mainland, which lay mocking him with its little homesteads and its look of smiling comfort, while he wandered on the islet—a prisoner—with the deep closing him in. One day when near the very depth of despair he hailed a passing boat expecting to be taken off. In reply the fishermen only smiled and shouted some message which he found it difficult to catch, but at last the truth flashed into his mind. He ran to where the shore came nearest to the mainland, and found that the sea which had looked so deep was now sunk at low tide to a mere trickle of water across which he waded with ease. In a moment the sea's ugly threat of separation was abolished. The terror was only make-believe. What looked an impassable sea was really a ford. In the same way death is a small thing when you have seen Christ's vision of life. It is only a gateway to a larger world—a passage where our feet:

"Fall on the seeming void
And find the rock beneath."

LIFE 508

Dressed in her tender green,
I viewed the sweet Earth lying,
When smote my heart the cry,
"But living leads to dying."

Then came a trumpet call,
Through hill and dale replying,
"Though life lead on to Death,
We come to Life through dying."

—E. D. Ward.

THE HEART OF SPRINGTIME 509

Easter is the heart of springtime. Let it prove the gate for us into a fresher, a freer realm. Believe more fundamentally, live more brightly, share more readily. The beauty and the lilt of springtime are divine suggestions to us children of men to rise from our dead selves to higher things. Behold and listen? With untutored praise the birds and the flowers about us seem to celebrate our Easter Day. They offer all their gayety and all their gladness. Shall our springtime spirit be less fresh and less complete than theirs?—*Samuel S. Drury.*

THE EMPTY TOMB 510

A great deal of attention has been attracted by the discovery and exploration of the tomb of Tutankhamen, at Luxor, Egypt. He was a Pharaoh who reigned 3,700 years ago. His tomb is beautiful with works of art, and contains treasures of almost priceless value. Descriptions of the tomb have excited the interest of a wide circle of readers. Royalty was present when the inner compartment was

opened, in which the body of the dead sovereign lies.

The tomb, with all its wonderful and costly adornments of jewels and statuary, is still but a tomb, a resting place of the dead. It gives an impressive lesson of man's powerlessness in the presence of the great, all-conquering enemy Death. All the wealth of this king, which must have been great, could not save him from the conqueror of conquerors, all his power availed him nothing with this dread enemy.

The countrymen of the king had found a way to prevent his mortal body from returning to its original elements, but they could not call back the vital spark. That which they preserved has lain a dead body, for thirty-seven centuries, surrounded by treasures which were alike useless to the king and to the world.

At this season, the thoughts of men turn back to another tomb, a tomb which, nineteen centuries ago, was found open and empty, save for the discarded grave-clothes. The king who had occupied it for a brief period, had walked forth a conqueror over even the last great enemy. He conquered not for himself only, but also for all his followers.

Because of that empty tomb, we can face the last great event with the triumphant challenge: "O death, where is thy sting. O grave, where is thy victory?"—*M. H. Barnett.*

WHERE ETERNITY BEGINS 511

I was preaching in the Lansing Theater in London, Nebraska, some years ago on the subject of eternity when one of the professors in the State University stood beside me to say, "Let me give you a definition of eternity," and I said, "Give it to me, and I will give it to the audience;" and he quoted, "Eternity begins where computation ends;" and I said to him. "Professor, tell me just what that means;" and then he replied, "If you should take a man possessed of the greatest mind that the world has ever known, and let him think his way out into the future until his mind would break down, then put your stake there; you would have the beginning of eternity;" and alas, it has no end. God save us from being without God and without hope not only in this world, but in the world to come.—*J. Wilbur Chapman, D. D.*

MAKE YOUR RESERVATION 512

Some years ago a party of sightseers were traveling together in England, and arrived at an English hotel, but found that it had been full for days. They were turning away to seek accommodation elsewhere, when a lady of the party bade the others adieu, and expressed her intention of remaining. "How can that be?" they asked, "when you hear the hotel is full?" "Oh," she replied, "I telegraphed on ahead a number of days ago, and my room is secured." My friend, send on your name

ahead, and the door of Heaven can never be shut against you. Be sure it is a wise precaution. Then everything will be ready for you. And when the journey of life is over, you will mount up as with angel wings, and inherit the kingdom prepared for you from the foundation of the world.—*D. L. Moody.*

WHEN EASTER WITHERS 513

Easter a selfish season? How comes it so? If we give presents to friends and the needy at Christmas time because of the Big Present once lovingly given to the world, shall we celebrate Easter, the feast when the Gift was made ours forever, by merely decorating ourselves and making presents to ourselves? For repentance we are enjoined to rend our heart and not our garment. For grateful praise, not new clothing but renewed character will be the proper medium. Try not to let the innocent symbolism of a bit of finery degenerate into the selfish slavery of clothes. It is wide of the mark of the season's message. Easter withers in the oppressive vacuum of selfishness. But the sunny freshness of altruism makes it blossom with meaning.

INTO THE MARVELOUS LIGHT 514

In those terrible days when the devastating tread of Napoleon was causing all Europe to tremble, leaving blight and woe and humiliation everywhere,—besides those slain in battle, there were countless noble hearts that broke with shame and sorrow. Among others was the heart of the lovely Queen of King William of Germany. In the environs of Berlin she sleeps, in a tomb of peculiar construction, built by her husband. It stands alone in a forest. As you enter, the light is dim and sombre; but at the farther end the sunbeams pour in full splendor through transparent windows. The gloom and shadow at the entrance represents the darkness that lies about the opening of death's vale; the radiance of the pure golden sunlight, as you pass through, represents the brightness of the glory of the blessed life into which death ushers the Christian.—*J. R. Miller, D. D.*

"THE RESURRECTION BODY" 515

Lazarus was reanimated. Jesus was resurrected. The stone was required to be rolled away to permit Lazarus to come out of the tomb. Jesus did not require the stone to be rolled away in order that he might come forth. The angel rolled away the stone from the door of the tomb to let the outsiders in, not to let Jesus out. In that tomb were evidences of the resurrection which it was desirable the disciples should see. The winding sheets spoke as eloquently and convincingly of entrance into new life, as the empty shell of the chrysalis speaks of the flight of the butterfly. Lazarus brought with him out of the tomb the wrappings of the grave that were about him.

Jesus came forth from the tomb without the winding sheets of death. He did not need to be loosed and let go. He was the Prince of Life. It was impossible that he should be holden of death. At the word of God, who raised him from the dead, he sprang in his new, powerful, spiritual body out of the wrappings, thus evidencing him to be the Son of God with power. He left them intact, except for the head-roll which, when released, naturally fell back to a place by itself; and then on through the walls of the sealed tomb he proceeded into the free atmosphere of that first Easter morning.—*J. Campbell White, D. D.*

FROM TORCH TO TORCH 516

I have heard of the lighting of the torches in the holy sepulcher at Easter time. The building is very dark in the early morning. The patriarch comes. Through the darkness he passes within a curtain, and is in the place where they say the body of Jesus lay. Not a word, not a sound, breaks the silence in the great building. At last there is a movement—the patriarch comes out bearing one burning torch. Instantly a dark torch touches this lighted one and blazes out, and then another and another, and soon a thousand torches are blazing, all lighted from the one torch that came out from the empty tomb of Christ. Out into the streets of the city they are borne, and along the highways everywhere other torches are lighted from these, until the whole land glows with fire that came from Christ's grave.

What an illustration this is of the spreading forth of that fire of Pentecost! From the cross of Christ and from his emptied grave comes the fire of the Holy Ghost. Your life and mine are like candles unlighted, or, at the best, burning very dimly. But if we will hold them up to the one flame that blazes before us, they will be lighted too; we shall become burning lights. Then as we go out into the world, other lives will touch ours, and they will burn too, and light others, also, until thousands of burning hearts shall glow in earth's darkness.—*J. R. Miller, D. D.*

GO QUICKLY AND TELL. HE IS COUNTING ON YOU 517

In one of his books, S. D. Gordon pictures Gabriel as asking Christ, when he reached heaven, what recognition the world has given of his divine suffering for its sake. Christ replied that only a few in Palestine knew of it. Gabriel feels that more ought to know—that the whole world ought to know—and he asks, "What is your plan, Master, for telling them of it?" Jesus is supposed to reply, "I have asked Peter, and James, and John, and Andrew, and a few others, to make it the business of their lives to tell others, and those

others to tell others, until the last man in the farthest circle has heard the story and has felt the power of it." "But suppose they do not tell others—what then?" Gabriel asks. And Jesus answers quietly, "Gabriel, I haven't made any other plans. I'm counting on them." He is counting on us to tell others. And that's our Easter lesson of duty. He is counting on us to tell others the good news of his birth, and life, and death, and resurrection. Go quickly, and tell. Tell. Tell again and again. Keep on telling the blessed story.

DEATH IS NOT DEATH 518

If every man's life is a plan of God, then our life-plans ought to include heaven. Jesus said: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." Death is not death. It is going to be with Christ.

Of the good woman it is said:

"She did not die;

She was too near the angel.

One morn near break of day,

Hand in hand with some unseen evangel
She went away."

Of Enoch it was said: "Enoch walked with God, and he was not, for God took him." Of the Christian's death the words apply: "Absent from the body, present with the Lord." And that is the message every Easter morning comes to tell us—to make real to us.—H.

THE GREAT DELIVERANCE 519

Too many Christians suffer from the fear of death, though we are sure they do not fear as others do. But the flesh is weak, and we shrink from death. The cure for this is to be found in fuller confidence in our heavenly Father and in the assurance of immortality.

The late "Ian Maclaren" used to be fond of relating the following beautiful little story, as serving to allay needless fears of God's people when they enter the valley of the shadow of death. There was a dear old Scotch lady who wanted badly to go to the city of Edinburgh. But for years she could not be persuaded to take the railway journey, because of her great dread of the tunnel through which she would have to pass. One day, however, circumstances arose which compelled her to take the train for Edinburgh. For a while her fears were great, and her agitation increased as the train on its journey drew near to the dreaded tunnel. But before the tunnel was actually reached, the old lady, worn out with excitement, dropped peacefully off to sleep, and when she awoke it was to gladly discover that the tunnel had been passed. The resurrection hope takes the sting out of death.—H.

The question is not only, "Where do you stand," but also "Where are you going?"

Pentecost marks the Great Divide in the Christian career of Simon Peter. Pentecost transformed him from a timorous waverer to a towering warrior. In that experience, out of weakness he was made strong. In the power of the Spirit he preached his Pentecostal sermon and wonders were wrought. In the quaint phrase of Christmas Evans, "three thousand stout-hearted rebels were shot to death under the arrows of conviction, through the thickest and stoutest breastplate that ever was forged in hell."

Peter and Pentecost were indissolubly connected in apostolic history: indeed, to the extent that by contrast Peter's fellow-heirs of the Spirit were somewhat discredited. Even Paul himself suffered depreciation in the estimation of some who considered that Peter's heritage and authority were peculiar and unique. Paul found himself compelled to challenge this notion and to claim for himself an equal measure of the Pentecostal inheritance. He boldly denied Peter's precedence or superiority in the possession of the gifts of the Spirit.

In his letter to the Galatians, discussing his relations with the earlier apostles, Paul said: "He that wrought for Peter unto the apostleship of the circumcision, wrought for me also unto the Gentiles." In this terse and pregnant affirmation Paul gladly concedes the fact of God's mighty working in Peter at the Pentecostal outpouring; moreover he recognizes Peter's distinctive mission to the Jews: and then he goes on to affirm that whatever God had done for Peter to prepare him for his distinctive mission as an apostle, God had also done for Paul to prepare him for his distinctive mission as preeminently the apostle to the Gentiles. "He wrought for Peter . . . He wrought for me also." Peter indeed had his Pentecost; but Paul also had his. One God had wrought through the one Spirit to fit each man for God's work.

Pentecost is ours also. The gift of the Risen Lord was bestowed once for all on the whole Church of Christ which is his Body, the fullness of him that filleth all in all. Every believer, however weak, however obscure, however limited, may yet say with confidence, "He wrought for Peter . . . He wrought for me also." We are all children of the God through faith in Christ Jesus; and if children, then heirs of the Spirit whom God hath promised to them that obey him. Peter has no monopoly of the treasure of grace. The Saviour who redeemed him redeemed us; the Friend who loved him loves us; the King who commissioned him commissions us; and the Risen Lord who empowered him empowers us. "He wrought for Peter . . . he wrought FOR ME also!" —Rev. George E. Burlingame, Los Angeles, Cal.

Great Texts and Their Treatment

AN EASTER QUESTION ANSWERED

"If a man die, shall he live again?" Job 14:14. This is the problem of mortality.

I. Science answers: He may live again. Harvest follows seed time. The miracle of spring is perennial. Life is begotten out of death-throes. Man may live again in some unknown land. Science at best dare neither affirm nor deny. The problem of mortality must be solved by a higher mathematic than the "rule of three," the assurance of the senses and the demonstration of experience.

II. Philosophy answers: He hopes to live again. His unrequited longings demand satisfaction; his unfulfilled purposes call for vaster scope, and his expanding personality seeks to measure itself upon the scale of infinitude. But philosophy unaided is implicit. It presents immortality with an "if." It feeds the heart upon its own hopes and sustains the soul by a rehearsal of its own processes. The narrow circle of his own desires never will compass man's immortality.

III. Ethics answers: He ought to live again. There are wrongs to be righted, penalties to be paid, and prizes to be won. Mortality multiplied by itself, and added to the zero of its failure, never will produce eternal right. Therefore, he ought to live again. But ethics alone is inconclusive. It turns the staff of man's infirmity into the sword of justice, but man can never win immortality by capturing the citadel of his own limitations.

IV. Jesus Christ answers: He shall live again. I have tasted death for every man. I have faced its fact. I have factored immortality in terms of experience. I have added fruition to hope, and have multiplied desire by boundless scope. I have measured the orbit of human personality by the astronomy of infinity. I have righted the eternal wrong. I have paid the final penalty. I have won the perfect prize. I have revealed what otherwise would be unknown; have made explicit what otherwise would be implicit; have rendered certain what otherwise would be inconclusive. I have put the unit of my deity in front of the innumerable ciphers of humanity. I have solved the problem of mortality. I have gathered life and immortality to light. I am the resurrection and the life.—*Rev. Hervin U. Roop.*

LENTEN RESOLUTION

"I will be sorry for my sin." Psa. 38:18.

At this season we are reminded of our Lord's fasting, temptation, sufferings, death. This should make us think why he suffered so much. He suffered and died for our sins. So at this season we should think especially

upon our sins. We should resolve: "I will be sorry for my sin."

I. "I will be sorry." Not alone afraid, though sin is something to be afraid about (Adam, Judas Iscariot). Nor will I try to hide it, or forget it. But, like Peter, who wept bitterly, I will be sorry. "Against thee, thee only have I sinned."

II. "I will be sorry for my Sin." Not alone for the disgrace it has brought me, or the suffering it has caused me; but for my having broken God's holy commandments and grieved the Holy Spirit.

III. "I will be sorry for My sin." Whose? It is sad to see others sin. We should never rejoice over it, but pray God to forgive them and be sorry for them. But here I have to be sorry, not only for my brother's sin, or my schoolfellow's sin, but for my own sin. "I will be sorry." Father, mother, teacher, pastor, friends, in fact all who know of my sin will be sorry. But these are not enough. I must be sorry for my own sin. I too must be sorry.

IV. Resolution. I will ask God, for Christ's sake, to make me truly sorry for my sin by the teaching of his Holy Spirit. I will ask him to forgive me for Christ's sake, to wash me in the precious blood that cleanseth from all sin. Especially I will be sorry enough to forsake sin.—*Rev. E. P. Cachemaille.*

ASH WEDNESDAY

"Tempted of the devil." Matt. 4:1.

Why is this season called Lent? Why is this day Ash Wednesday? Let us use the lesson and profit by it. Forty days Moses was on the mount. Forty days Jonah was crying out to the Ninevites.

Think of Jesus tempted. Why? For our sakes.

I. To teach us to expect temptation. He was tempted; why should not we be?

II. To show us how to meet it.

III. Temptations from Satan. This subject is mysterious, we know. Yet Satan does tempt. He puts bad thoughts into our minds. He urges us to use bad words. He tempts us to do evil deeds. All his works are wrong. They are evil. They are against God and his desires for us.

IV. Temptations from the pomps and vanities of this wicked world. Its sinful pleasures. We may have many pure pleasures, but these are others that lead us from, not to God. The world's outward show and pomp help to turn our thoughts and desires from God. Contrast Lot's choice with Daniel's.

V. The sinful lusts and desires of the flesh. Such is Laziness—too lazy to say our

prayers. Too lazy to help one another. Greediness. Letting our appetites master us. Selfishness. Shown in thinking more of self than of others; grasping the best things. Let us fight as Jesus did, with the Sword of the Spirit. "It is written."

FOLLOW AND FISH

"Follow me and I will make you fishers of men." Matt. 4:19.

This is the personal evangelistic worker's great commission. It clearly tells us what Christ expects us to do: first, to follow him, and second, to become fishers of men. And we shall succeed in the second only as we pursue the first.

I. To catch fish, fishers must understand them. So must the Christian worker know men. Jesus understood the human heart, and therefore knew how to appeal to it and move it. We must study men and women, and remember that there are many varieties.

II. The successful fisher keeps out of sight. He is anxious that the fish shall see, not him, but his bait. The fisher of men seeks to direct the attention to Christ and seeks nothing for himself.

III. The successful fisher uses tact. If he didn't he would catch nothing. And the Christian, to win men, must be kindly, courteous, gentle. Tactlessness repels.

IV. The successful fisher knows his instruments and practices how to use them. The soul-winner must know his instrument also, the Word of God. He must gain skill in the use of the Bible; and he must know the Book himself if he is to make it appeal to others.

SLIPPERY PLACES

"Surely thou didst set them in slippery places," Ps. 73:18.

I. There are slippery places in life. As 1. Scenes of animal excitement. 2. Opportunities of selfish gratification. 3. Company of the ungodly. 4. Times when tempted to doubt God's love and mercy.

II. Those who walk in slippery places are in danger of falls. 1. Insecurity. 2. Risk of injury. 3. To peace, character, usefulness.

III. Slippery places prove fatal to the wicked. 1. Unmask the evil of their character. 2. Reveal the worthlessness of their hopes. 3. Manifest that they are the objects of God's displeasure.

IV. Some counsels as to slippery places. 1. Avoid them when possible. 2. When you do come to them walk warily. 3. Take such friendly help as may be available. 4. Should you fall try to get good from the evil. 5. Should you escape be thankful and give God the glory. 6. Let heaven come into your mind—no slippery places there.—W. F.

WAYSIDE OPPORTUNITIES

John 4:4-42.

The significance and importance of wayside opportunities. How Christ used his opportunities. The Samaritan woman's opportunity.

Christ seeks first an opening—He asks for a drink. He uses this request to suggest to the woman her need of living water. Soon she is interested and asking for it. Then he probes her soul and shows her her sin. Then he reveals himself, "I that speak unto thee am He."

I. Seek a natural opening. A sudden attack may frighten one away. Conversation may be led naturally to divine things.

II. We must know that we have what the world needs—living water, upwelling joy. We must know that the world may have this, and how it may get it.

III. Interest must be aroused—in Christ, not in ourselves. Merely to tell what he has done for us, that is, to testify to his saving grace, carries interest. It is fact and experience and not theory that count.

IV. Souls may try to get away from the subject of sin, as this woman did. Gently Jesus held her there, having already assured her that she might begin a life of eternal joy. The sinner must know that he is a sinner and that the Father is ready, like the prodigal's father, to receive him.

V. Convinced herself, the woman becomes a soul-winner, directing others to Jesus. We must not quench the zeal of the young convert, but add to zeal knowledge and tact.—C. E. W.

THE GAME OF GOLF

Text: "Every one turned to his course." Jer. 8:6.

I. The apostle Paul's attitude toward athletics. Was fond of athletics. Uses "the games" as illustrations. Had he been living today would probably have been fond of golf.

II. The history of golf. Similar game played at the time of Roman-Gallic Wars. Mentioned in an act of Parliament of England in 1457. Sponsored by royalty as far back as the time of James First of England.

III. Playing the game—life. 1. Addressing the ball. Proper "stance" must be taken on all matters. 2. Keep the head steady. Great players seem scarcely to move the head as stroke is given. Control is absolutely essential. Example: Ball pitchers. 3. Keep the eye on the ball. Concentration. How easy to turn eye away. Success in any line demands concentration. Example—Edison. 4. Delivering the stroke. Firmness—a sure grip. We never get far without a firm grip. Mental attitude, Illustration: Mind over matter. Following through essential, but easy to fail to do.

IV. Fair-way of life. "Strait is the gate and narrow is the way that leadeth unto life." All on great fair-way of life. There are hazards—ups and downs. Our aim is to "sink"

the ball. Each "sinking" complete chapter.

V. The bag of clubs. 1. The Brassie. You have met him. 2. The Driver. Hard, cold business man. 3. The Mashie. Jelly-bean, lounge-lizard. 4. The Mid-iron. The fellow who straddles the fence. 5. The Jigger. Society butter-fly dancing through life. 6. The Putter. Offs-Ons.

VI. The caddie. He does the work and gets none of the glory.

VII. Are we playing the game fairly? 1. Am I fair with my opponent? 2. Am I fair with myself? 3. Am I fair with God?—*Rev. Thomas W. Griffiths, Sequin, Texas.*

KEEPING THE HEART

"Keep thy heart with all diligence, for out of it are the issues of life." Prov. 4:23.

In this important passage there are three things worthy most careful attention—the duty enjoined, the mode of performing it specified, and the motive assigned.

I. The duty. "Keep thy heart." The whole soul. 1. Keep the understanding in a state of knowledge—let the truth shine upon it. 2. Keep the will subject to God's authority. 3. Keep the affections fixed on God and on spiritual things. "Thou shalt love the Lord thy God," etc. "Set your affection," etc. 4. Keep the memory stored with divine things. Remember God's dealings, his goodness, his Word. Keep the heart in state of watchfulness, of devotion, of joy and confidence, in lively activity.

II. The mode. "With all diligence." "With all keeping." 1. Under all circumstances. Prosperity—adversity; health—happiness. 2. In all places. Public—private; world, family, church, closet. 3. At all times. 4. With all intensity of solicitude.

III. The motive. "For out of it are the issues of life." It is the vital part. It influences all the rest. It is the main spring of our moral actions. 1. Our thoughts are formed in the heart. 2. Our purposes are planned there. 3. Our words originate there. 4. Our actions proceed from thence.

As the heart is so all will be. It is the root of the tree—the foundation of the building—the fountain of the stream.

Learn the means of safety—the keeping of the heart. Learn the importance of the exercise—all depends upon it. Life or death. Learn to cleave to the Lord with all purposes of heart. Learn, sinner, to give your heart to God.

MEANS OF SPIRITUAL GROWTH

"As new-born babes, desire the sincere milk of the word, that ye may grow thereby." 1 Pet. 2:2.

The great end of the epistles was to preserve the new-formed churches of Christ from errors of faith and practice. To this end, the apostles, inspired by the Holy Spirit, en-

deavored to enlighten and direct the new converts to those means by which their spiritual security might be effected.

I. The characters addressed. "New-born babes." Now, by this beautiful figure we are referred, 1. To the character of true believers, twice-born. 2. To the dispositions of true believers. "New-born babes." The absence of guile, hypocrisy, and deceit; the absence of anxiety; the absence of pride, hatred, and malice; love, humility, these are the holy and lovely parts of the Christian character. 3. To the entire dependence of the believer. We cannot conceive of more total dependence and helplessness than is seen in a little child. This is our condition. 4. That the state of believers is an improving one. How speedily the babe alters in its appearance; its limbs grow, it becomes daily stronger; that child is the stamina of the future man; now it is a babe, but who can tell what it will be? So the believer, he is only the germ of future greatness and future glory.

II. The great object referred to. That "as new-born babes they may grow." The design of ordinances and promises and influences is that they may grow. Our growth should be in respect to three things. 1. Knowledge. 2. In strength. How weak the babe; how weak the new-born believer. We must aim at being strong in the Lord, etc. 3. In resemblance to God's holy image. In the babe is seen the image of the Father. We are to labor to imitate the blessed Deity, to follow him as dear children.

III. The means of growth specified. It is to be effected, 1. By the word. Compared to milk, suited to our state, word of knowledge, word of power, word of holiness. 2. It must be the pure word. "The sincere milk of the word." It must be the unadulterated truth; the word of God, as it flows from the eternal fountain of purity. 3. It must be desired. The babe, by instinct, desires the milk; so we must feel our hearts set upon it; hunger and thirst after it, and labor to obtain it at all times and in all places, and being earnestly desired, it must be received and digested, and thus it will be incorporated with our strength and we shall grow thereby.

Bless God for the suitable, ample provision of his word. Remember, the great end of it is growth in knowledge and holiness. Ardently long for it. Value it as precious gold, better than thousands of gold and silver.

TRAVELING HOME

"The righteous also shall hold on his way." Job 17:9.

No man knew better the difficulties of the way than Job. His mind was as sorely distressed as his body was afflicted. Such a confession of faith in the sustaining care of God is most valuable.

(Continued on page 942)

HOMILETIC DEPARTMENT

THE BEST OF RECENT SERMONS

Rev. Robert G. McKay
Rev. John Richelsen, D. D.

Rev. William D. Lewis
Rev. Robert C. Hallock, D. D.

Rev. D. Earl Daniel
Rev. Leslie E. Dunkin

Easter and the Commonplace

REV. JOHN RICHELSEN, D. D., Buffalo, New York

Text: "Supposing him to be the gardener."
John 20:15.

That human creatures on this earth, might actually walk and talk with Almighty God, the Creator of the Universe, is the most staggering conception of which mortal mind is capable. The expectations of benefits to be derived from such intimacy were boundless; the change wrought in human existence nothing short of miraculous.

Mary Magdalene came to the garden of Joseph of Arimathea early on Easter morning. She brought sweet spices with which to anoint the lifeless body of Jesus. But the tomb wherein his body had been laid was empty. Mary spoke to a man standing near her at the sepulcher "supposing him to be the gardener." But Mary, on this Resurrection day, discovered that the one supposed by her to be the gardener was the risen Lord.

I. We can understand Mary's state of mind when first she came to the garden. We also are inclined to expect only the commonplace. Easter would become a tremendous reality to us if we, like Mary, unexpectedly found ourselves walking and talking with God. This day may have dawned in our lives with anticipations of but meager religious experience, yet may bring this life's most astounding revelation.

An experience beyond all commonplace expectations is promised those who love Jesus, consisting in the discovery that devotion to Christ results not only in a treasure of inspiring memories but also in a living companionship with God.

The supposition of Mary on Easter morning that she was speaking with a gardener was a commonplace inference. Probably she had seen a man working on the premises about the mausoleum on the previous Friday afternoon when the body of Jesus was laid in the tomb. She may at that time have had a word with the gardener. How her eyes were dimmed with tears. Not carefully looking into the man's face, her mind accepted a commonplace conclusion of "supposing him to be the gardener."

It is usually sensible to look for commonplace happenings. Common sense anticipates from past experience that the sun will rise in the east and set in the west. That which common sense expects is the commonplace.

The art of comfortable living consists in large part in adjusting one's self to the usual processes of nature. Disaster is avoided by accepting as inevitable such facts as that water flows downward, that the seasons rotate regularly, that the law of gravity is impersonal. But the expectation of the matter-of-fact in nature does not predicate the commonplace in the realm of God's grace. Jesus' parents once erred in reaching a matter-of-fact conclusion. On their return from Jerusalem they found themselves separated from Jesus, but "supposing him to have been in the company, went a day's journey." The supposition of the commonplace was natural, but they were mistaken; Jesus was in Jerusalem in the temple. Mary Magdalene's commonplace supposition on Easter morning was equally mistaken.

II. "When it was yet dark," we read, Mary came to the tomb on that resurrection day. The words describe, in the first instance, a time of day and a state of nature; but the words might also be used to depict the soul condition of Mary when that day was dawning; for of her spiritual state it might also have been said, "it was yet dark." In common with all Jesus' disciples, Mary had no expectation of the supernatural. It was as yet not clear to them how in the matters related to God's salvation the ordinary suppositions were likely to be fallacies. To them Jesus was dead. That meant the end of expectations. They had yet to realize how in the spiritual realm water may flow upward, gravity be defied, the world be turned upside down, men be born again—however puzzling that might seem to a Nicodemus thinking only of natural generation—the leopard change his spots, the blind see, sinners become saints, the dead be raised. Supernatural Christianity declares that the commonplace of nature is superseded in the realm of grace and salvation by the miraculous. If this claim of Christianity be not true then are we of all men most miserable.

III. The experience which is beyond all commonplace expectations is promised to those who love Jesus. But it is only for such who, like Mary, are devoted to the Lord. Her affection for Jesus had already resulted in a noble and elevating friendship which would have endured beyond the grave. Jesus had purified her soul by casting out of it seven

devils. She had suffered from a severe spiritual ailment. We have no information as to the nature of her sinfulness. It is gratuitous to assume that she had been a gross moral delinquent. Her sin may have been of pride and uncharitableness. We only know that she had been redeemed by the influence of the Saviour and her heart was filled with gratitude. Now, on Easter day, that devotion was to be rewarded by something far exceeding even the treasure of her memories of him.

The Easter proclamation that Jesus is risen from the dead is for all the world. But only to his friends did Jesus show himself after his resurrection. He did not go to Pilate, nor show himself to Annas, nor appear to Caiphas, nor manifest himself to the Sanhedrin. He will not today manifest himself to his foes. He showed himself to Mary Magdalene, he visited his disciples on several occasions, he proved himself alive to above five hundred persons at one time, but they were "brethren." There is no Easter experience for the enemies of the Lord. They must first go to Calvary and there learn to love him who died for them.

Those who love Jesus have not only the treasure of a noble and elevating friendship but their devotion to him may also result in a living personal companionship with God. The one whom Mary at first supposed to be the gardener was the resurrected Jesus talking to her.

The fact that Jesus was living was not the Easter miracle. His resurrection from the dead was the miracle. Merely being still alive would have brought no thrill of the supernatural. But in his being resurrected from the dead there was demonstrated the divinity of Jesus. To Mary, on Easter, knowing assuredly that Jesus had been dead, Jesus was revealed as her friend who also was God. Her companionship which had been with the best of men and noblest of teachers, became exalted to a unique personal friendship with God.

IV. Mary and all the disciples not only loved Jesus during the remainder of their lives, but worshipped him as God because of the conviction that he had been resurrected from the dead. Had Easter only meant that Jesus had escaped death by tricking his enemies, that he had shammed death or had been merely in a comatose state, there could have been no ecstatic worshipping: the spiritual result would have been in the nature of an anti-climax. The chief representative of the early church group formulated the essential doctrine of the resurrection in his statement: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

It was their certainty of Jesus' resurrection that made his disciples joyously willing to

suffer martyrdom for his name's sake. They disdained suffering. Miracles were wrought in their lives because they knew their Lord was divine, and that his presence was with them. Rather than deny one iota of their conviction that Jesus had died and risen again and appeared to them "they went through peril, toil and pain; they met the tyrant's brandished steel, the lion's gory mane; they bowed their necks the death to feel." This is the outstanding testimony to their faith in the resurrection. They knew Jesus had died, and they knew he had risen again and appeared to them, so they knew he was God.

Jesus had told the literal truth in his promise before his death to those who were devoted to him: "He that loveth me shall be loved of my Father and I will love him and will manifest myself to him." And the promise to his first disciples was renewed in his last words to all disciples and was extended to the end of time: "Lo, I am with you alway, even unto the end of the world."

V. The ecstasy which must immediately result from a realization of walking and talking with Almighty God, overflows all bounds of imagination and forever banishes the commonplace from life. That is the dazzling, awe-inspiring, transcendent Easter promise. Easter and the commonplace, like life and death, are mutually contradictory.

Even though it be yet dark, this might become the day of your Easter experience. Jesus promises to manifest himself to those who love him. May he not be by your side now? You may walk with him and talk with him. Discuss with him your problems and your needs. As an intimate friend is God himself, who can do wonders for you. He can restore your sick, work miracles of grace, help and comfort and strengthen. "What a friend we have in Jesus"—a friend who has supernatural power with which to bless the friendship.

As we see her at first on that Easter day Mary Magdalene is certain that the tomb has been rifled and the body of Jesus removed. It is a heart breaking thought because it also suggests to her that the enemies of her Lord may have cast the beloved body into the dreadful valley of Gehenna. "They have taken away my Lord," she cries, "and I know not where they have laid him." The best boon she has to ask is an answer to her question to the gardener: "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." Beyond that, "memory" would be "the only friend that grief can call its own."

See her as she awaits the answer of the gardener. Unobtrusively and quietly he had been waiting, standing by her side. What explanation would he give of the empty tomb? He was the gardener who represented to her

only the commonplace expectation. A single word fell from his lips in answer. Can you hear it as he uttered it? Can you even faintly sense what passed through her soul when she

heard in tone and accent the sound of the voice that she had thought was forever stilled, saying to her, "Mary!"

The Privilege and Ministry of Music

REV. ROBERT G. McKAY, Dresden, Ontario, Canada

"And when they had sung a hymn, they went out unto the mount of Olives." Matthew 26:30.

Hymn singing is peculiarly and conspicuously Christian, and the service of praise is by no means the least important part of worship. In a sense hymn singing is more eloquent and more enduring than preaching. The late Ira D. Sankey used to say that while Moody preached the good news it had ever been his great aim to sing the gospel. No wonder, therefore, that sometimes his gospel singing proved more effective than Moody's gospel preaching. How admirably the Easter message lends itself to song, where music seems to have a wider range than human speech in giving expression to pent up feelings and emotions that lie too deep for words! Possibly preaching will not be needed in heaven—comforting thought, perchance, to some—but surely the saints above more and better than the saints on earth will still continue to sing psalms and hymns and spiritual songs, singing with grace in their hearts to the Lord. What wondrous music it will make when those great hosts of the redeemed take up the songs of Moses and of the Lamb, pealing forth their heavenly anthems of whole-souled, unceasing praise to God!

I. Hymn singing is characteristically Christian.

What could be more indicative or representative of the Christian attitude? It speaks of thanksgiving. It is also the language of confidence. Do we not need to sing from the heart these hymns lest we should cast away our confidence in God, or place it anywhere else but in him? Hymn singing also gives expression to human resignation and surrender to God's will and love. This is why it is appropriate and soothing to sing at a funeral service. Sometimes when people think they are too sad to sing, or even to go to church after sore bereavement it would almost look as if they were disappointed in, or peeved with the Almighty. Oftentimes the rarest and sweetest music on earth is that of a minor key, chastened and glorified by sorrow.

Then again hymn singing gives beautiful and adequate expression to human concord. These last are very closely related. A glad surrender to God gives the death-blow to selfishness, as well as the magic secret of human concord. It is surely worth while for people to come to church if only to sing together that they may learn to live together, striving to work out the

great ideals of Divine sonship and human brotherhood. And the music of human concord is not produced by everyone harping on one note, but by singing the parts and the varied notes that chord and harmonize with one another.

II. Hymn singing is exclusively Christian.

Turn to some splendid work of reference and behold page after page telling of hymns ancient and modern, of hymns Latin, Greek, Syriac, Nestorian, Ethiopic, all of which are Christian. The hymns of other religions are conspicuous by their absence, being alien to the genius and spirit of these religions. Listen to the candid admission of Japan, that before the introduction of Buddhism the hymn was not an integral part of the religious liturgy of Japan. But in spite of all that this might lead us to expect of Buddhism, we are forced to conclude from its own testimony that Buddhism does not lend itself to hymnology. Buddhists have no place in their worship for the hymn, defined as a religious poem, arranged in stanzas, and set to music for congregational singing. They have neither churches, chapels, congregations nor services and consequently no hymns.

The record of Confucianism is similar. Idolatry is not social in its service. The worshippers do not gather in congregations to hymn the praises of the gods, and when the solitary worshiper prostrates himself before the images in the temples he is likely to feel more like groaning than singing.

Moslems have war songs, but freely admit that "Music and verse have no place in the ordinary worship of the Moslems; so that it might be difficult to find in all of Islamic literature anything precisely analogous to the Christian hymn."

Ought we not, therefore, to sing from the heart these magnificent Christian hymns as the peculiar inheritance of a peculiar people, uniquely blessed?

III. Hymn singing is triumphantly Christian.

Just think of a Christian hymn on the threshold of Gethsemane and Calvary! There is ever a silver lining to the darkest cloud, and it is the darkest cloud that God gilds with the brightest rainbow. The beautiful rainbow is there, not in spite of, but because of the cloud. Did Jesus sing that hymn because of, rather than in spite of, the bitter cup of which he was so soon to drink? "Who for the joy



Rev. C. B. Doty



Gilboa, Ohio



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
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that was set before him, endured the cross." The Christian outlook belongs to Rainbow Valley in a land of promise and of golden prospect. That hymn could not have been sung to the notes of a dead march, or of a funeral dirge, but to the stirring notes of triumph, of radiant and unfailing hope. Such singing was triumphantly Christian to Paul and Silas in prison. Cromwell's Psalms on the battle field were triumph songs. Little wonder, then, that his Ironsides were irresistible and unconquerable. Nothing can daunt nor curb, nor successfully withstand the spirit of those who take up life's tasks and enter into its conflicts to the accompaniment of soul-stirring Christian hymns.

IV. Hymn singing is enduringly Christian.

Surely there will be music and hymn singing in heaven. Some hold that the inspiration of music, possibly more important than anything else, has carried men of Welsh blood to most important positions. These Welsh people sing from memory at work, and they sing the parts so that the sheer beauty of the thing gives a feeling of rare delight. How wondrously soul-stirring to listen to the record of a quartette or sextette of world-famed singers! Might it not very well be an echo or an earnest of the music of heaven itself? There they sing the songs of Moses and of the Lamb. The Hebrews were very fond of singing the songs of Moses, such as Psalm 105. They were songs of deliverance and guidance. The pillar of cloud and the pillar of fire became crystallized in the ten words of the book of direction engraven on enduring tablees of stone, giving to the true Israel of God a pat-

tern and a challenge for moral conduct strikingly unique.

Probably Jesus and his disciples had favorite hymns, and the one sung before Gethsemane must have been one of them. But like the Lord's prayer, the songs of the Lamb are rather the songs that believers are privileged to sing because of the love of God to them in Jesus Christ. This wonderful love is a fitting theme for ever.

Some of our best hymns such as "Abide with me," or "Come ye Disconsolate," would surely be out of place there. But on the other hand such a hymn as "The spacious firmament on high," composed by Addison and set to music by Haydn, would seem to be almost worthy of a place in heaven.

V. Hymn singing is vitally Christian.

In it is to be felt the very pulse of Christian life. Jesus came to make it possible for mortals to sing. If a person properly appreciates the love of Christ, how can he keep from singing?

Hell is spoken of in the Bible as a place where people cannot sing, because of weeping and wailing and gnashing of teeth, in marked contrast to heaven where they are pure and free and happy to sing, and sing the blest songs of the redeemed. If not the sweetest singer of history, Jesus is the master musician of the ages. He waits to bring us into tune with the Infinite. Let us therefore get the key-note of life from Him, that wondrous note of Christian love. When we learn part and chorus singing to that note, the jarring note will give place to one of sympathy, and the golden gate will come pressing in on us.

Out-running Simon Peter

REV. WILLIAM D. LEWIS, Oakdale, Pa.

Text: "So they ran both together; and the other disciple did outrun Peter, and came first to the sepulcher." John 20:4.

If in the after life you ever get a chance to talk with John, the beloved disciple, be sure to ask him this question: "John, what was the most thrilling moment of your life in the flesh?" Passing strange if the sainted disciple doesn't have this answer ready, "That moment when I discovered that I had outrun Simon Peter." John never intended to let the world be ignorant of the fact that upon one tremendously important occasion he had outrun the swiftest man in the apostolic company. John had beaten Peter in a race to the sepulcher, and he was so thrilled by this achievement that he didn't think it was irreverent to tell the fact in connection with the great and wonderful story of the resurrection. For all the modesty employed in the telling you still catch a triumphant note which betrays the victor's pride in his achievement: "And they ran both together; and the other disciple did

outrun Peter, and came first to the sepulcher."

And why did John make such ado about his race with Simon Peter? Because he had succeeded in doing something which he himself had believed impossible. John hadn't the least idea that he would reach the sepulcher first. He had expected to trail behind the sturdier and fleetier strides of Simon Peter. But wonder of wonders, John had beaten Simon Peter. John came first to the sepulcher. Here was a matter that ought to be published. Any man who could outrun Simon Peter was entitled to a victor's palm. The man who had outrun Peter had a right to pen at least a modest boast about it. So John's pride was even greater than his modesty when he penned the record of that race to the sepulcher: "And the other disciple did outrun Peter."

The natural implication is that John was greatly pleased with himself that morning when he outran Simon Peter, and he had every reason so to be. Ah, but I wonder how John would have felt if he only knew that he

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was always outrunning Simon Peter. John was a better man than Simon Peter in many ways, but he never knew it, never suspected it in the least.

I. John outran Peter as a gentleman. Take the instance at the sepulcher. Would Peter have waited for John if he had reached the sepulcher first? Not a bit of it. Peter would have rushed straight into the sepulcher without giving John any consideration. Peter would have made his victory complete by exploring the sepulcher alone, thus claiming all credit for a daring venture. On reaching the sepulcher first, Peter would have said, "If there is any honor coming to the man who first verifies the rumors of the resurrection, it belongs to me; I wait for no one, and in I go." But the swifter-footed John remembered that Simon Peter would want to be on hand when the tomb was entered. Simon Peter would feel hurt if anyone gained a double victory over him in such close succession. So, John waited outside the tomb for Simon Peter, and he stepped aside to let the beaten runner enter first. Both on the roadway and at the tomb the other disciple did outrun Peter. That is, he twice proved himself the better man; on the roadway swifter of foot; at the tomb swifter of heart and swifter of understanding. This other disciple knew how to divide honors. He knew how to make things even. He knew how to take away the sting of defeat. He would let Simon Peter thrust his face first into the empty sepulcher. Here was a chance for Simon Peter to redeem his late defeat by a show of bravery. It would make Simon Peter feel good to go first into the darkened tomb. Thus, once more, the other disciple did outrun Simon Peter, and his second victory was even finer than the first.

There comes to mind other instances wherein the other disciple did outrun Simon Peter.

II. John outran Peter in their unconscious race to reach their Lord's affections. Jesus Christ loved Simon Peter exceedingly well, but he loved John better. In spite of Peter's prominence and activity in the apostolic company it was perfectly understood that John was the beloved disciple. John had outrun Peter in their race to reach the heart of their Lord. John was always swifter than he dreamed. It was John who leaned his head on the Lord's bosom in that hour when the Lord was taking leave of his personal friends. John dared to put his ear close to his Lord's heart. Simon Peter would not have dared to take such liberties with his Lord under any circumstances. Upon occasion Simon Peter might shake hands with his Lord, but never lean upon his heart. Peter could never keep pace with John in matters of love and affection. John could run unfettered when he wanted to come intimately close to those whom he loved and trusted. But not so with Simon Peter.

This brave, masterful man must ever stand at a respectful distance from even those whom he loved the best. Peter was an admirable man; but John was lovable. All virtues glisten and gleam upon occasion, but ever and always the greatest virtue is love.

III. John outran Peter in his loyalty to his Lord. John was within call when Jesus showed anxiety for the welfare of his mother. It was John, and not Peter who was asked to take Mary to his own home. If there was one disciple better qualified than all the rest to mend the broken heart of a mother whose dreams were mocked and wasted by the cruel crucifixion of her son, that disciple was John. Simon Peter could be trusted with a public thing, a social thing, like establishing a church or launching a missionary movement, but only John could be trusted to keep faith with such a private, unsung thing as the giving of a home to a woman whose only endowment was bitter memories and blasted hopes. It seems quite safe to say that John was always outrunning Simon Peter.

IV. John outran Simon Peter as a publisher. You will find a Gospel according to John, but no Gospel according to Peter. True, Peter gave to the world some admirable epistles; but John's epistles are finer far than Peter's. Then too, John gave to the world the Book of Revelation, a book unsurpassed for the beauty of its imagery, and unequalled for the loftiness and majesty of its themes.

I am not prepared to say that John outran Simon Peter as a preacher. The story of Pentecost testifies that Simon Peter was one of the greatest preachers that ever lived. I should like to have heard Simon Peter preaching at his best. Yes, I should like to have heard Simon Peter preaching to a great congregation with the stage all set for a revival and everything ready for a mighty rushing of the winds of God. Oh, but if my own heart were well nigh to breaking, or if things were already too clamorous in my soul, I would walk by Simon Peter's crowded church and seat myself in the smaller congregation of the beloved disciple, there to bask my tortured soul in the sweetness of John's smile and mend my breaking heart by listening to John's gentle and loving word.

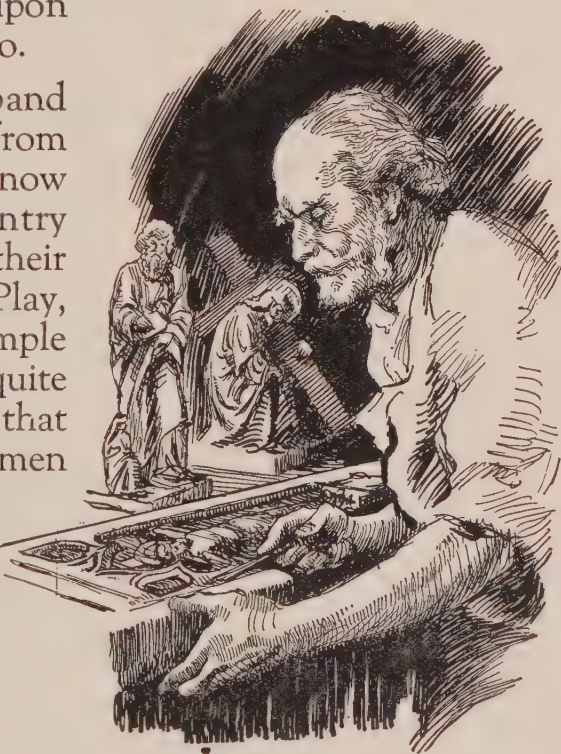
Even John didn't expect to outrun Simon Peter; but he did, and found sweet satisfaction in his unexpected victory.

V. Perhaps we too can outrun Simon Peter. That is to say that we too may be able under test, to outstrip the very best man whom we confess and acknowledge to be our superior. Life offers no sweeter satisfaction than this; to have outrun the man whom you thought unbeatable. It is fine achievement to keep pace with Simon Peter; ah, but when you can outrun him to some common objective, life begins to thrill and you begin to tell yourself that after all you are not so slow that you

The Visitors from Oberammergau

SO closely is carved wood identified with spiritual expression and worshipful atmosphere in church and chapel, that the practice of the art of wood carving becomes almost a religious rite in itself. The very lives of its devotees reflect the spirit of the religious purpose of their work, which leaves its certain impress upon everything they do.

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need to lag behind or come in second in every race and encounter!

Why let Simon Peter win and keep his laurels easy? Make him race with you once in a while! Make him run with all his might! Make him stretch his legs! Make him eat your dust. It will comfort you to have outrun Simon Peter only once. That lone victory will save you from resentment and jealousy when in the after days Simon Peter rushes to the front and leads you in the race for honors. When Simon Peter stands foremost and supreme on the day of Pentecost and his show of leadership threatens to fill you with envy, you will find sweet solace in the thought, "I know a time when I did outrun this swift and sturdy Simon Peter."

Ah, you can never tell. You may be outrunning your distinguished fellow-disciple, Simon Peter, in everything and everywhere. In your calm and leisurely way you may be getting closer to the heart of the Master and closer to the heart of humanity than Simon

Peter can ever get no matter how hard he tries and no matter how many brave and bold things he may continue to do. Simon Peter may look superior to you, but you may be outrunning him with an unconscious swiftness that will not altogether show up until in the long years after.

And suppose that some day you do unexpectedly outrun Simon Peter—that is—outrun the man whose splendid endowments are continually reminding you of your own limitations—don't presume upon that lone victory. And for your soul's sake, don't belittle Simon Peter! John, the beloved disciple, would never have found himself but for the challenge which Simon Peter constantly furnished. Without some Simon Peter in the field you may never be moved to stretch yourself to the limit. This was John's finest victory. He always kept his respect for Simon Peter, the man who compelled him to run at his best and stretch himself to the utmost

The Double Fronted Divine Pillar

REV. ROBERT C. HALLOCK, D. D., Valatie, N. Y.

Text: "It was cloud and darkness (to the Egyptians), but it gave light by night (to the Israelites)." Ex. 14:20.

The double fronted glory and mystery of that pillar of fire and cloud, which guided and guarded Israel and at the same time gloomed and dismayed Egypt, is one of the most stupendous pageants of history, and impresses some of the most significant spiritual lessons.

The story is well known. Moses the man of God, divinely called and commissioned, had led the hordes of emancipated Israel out of the house of bondage, after that the ten terrible plagues had broken down the proud spirit of Pharaoh. But no sooner had Egypt attained respite from scourging than pursuing hosts followed Israel to reclaim their slaves.

The position of the Israelites seemed desperate. In front of them the mountain; to the right, the forbidding desert; to the left, the fatal sea; and behind them the pursuing hosts of Egypt.

Then it was that Jehovah stretched forth his saving arm in mighty power. The fiery, cloudy pillar which had been in the van removed and came between Israel and the advancing armies of Egypt; towering there in majestic seeming, it flooded the camp of Israel all the night with light, but showed to Egypt a front of impenetrable darkness which they dared not, could not enter, so that the one came not near the other all the night.

The rest of the story needs not to be repeated,—how that the waters of the sea were driven back, the Israelites went through dryshod, and when the Egyptians attempted to follow in pursuit the sea returned to its

strength when the morning appeared and the enemy was swallowed up. And Miriam, "the little watcher by the Nile," led the responsive paeans of the women as they cried, "Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea."

I. In this superb theophany certain great thoughts and divine lessons are revealed to us. And first, three profound principles emerge for our consideration and are illustrated in this theophany through the pillar of fire and cloud. They are these:

1. The Divine is always glorious.
2. The Divine is always mysterious.
3. The Divine is always double fronted.

As that pillar in which God appeared was glorious, so all of God's self-manifestations, whether in nature, in providential governance, in his Book, or in his Son, are glorious.

As that fiery, cloudy pillar was inscrutably mysterious to all who looked upon it, Moses, the Israelites, and the Egyptians alike, so God is ever an unsearchable mystery to men and angels and every sentient being.

And as that majestic pillar, in which the Divine One was dwelling, presented to God's people a radiant and beautiful countenance, but to the Egyptians a dark, forbidding and ominous aspect, so indeed God and all that pertains to God have a dual phase, appearing either bright or dark, beautiful or forbidding, depending upon what personal relationship the man sustains to God. The Divine is always double fronted: ever the glory, ever the mystery, and ever the double fronted aspect, dark to one, bright to the other.

II. These three fundamental principles are eminently true of God's self-revelations:

1. In God's Word and its Doctrines.
2. In the Cross of Jesus Christ.
3. In the supernal realities of Death, Judgment, Eternity.

Wherever, whenever God speaks to man, on Sinai, by his prophets, by his Son, in his Bible, the message is always spiritually glorious; always contains a profound element of mystery; always is beautiful to souls that love God, dark and unwelcome to those that are in antagonism to God. Ever the gloriousness of God's word; ever the mysteriousness of it; ever the double fronted aspect, or dark or bright.

So of the Cross of Jesus. A divine revelation of glory; an inscrutable mystery of divine wisdom, righteousness, justice and love; a double fronted flaming pillar, "unto Jews a stumbling block, unto Gentiles foolishness," but unto God's own children "the sweet won-

ders of the Cross!" Between two camps aloft the Cross of the Crucified!

And the like things are true of Death, that awe-inspiring mystery, which appals the unbeliever but unto the Christian is summons to glory; of the Judgment, which to the eye of the unforgiven is a terror unspeakable, but to the redeemed of the Lord draws nigh as the triumph day of justification and public acquittal through the Crucified; and of Eternity, a glory divine, a mystery sublime, and a double fronted destiny: for "these shall go away into everlasting punishment; but the righteous into life eternal."

III. Lessons:

1. The side of the pillar determined the aspect seen. So our own selves determine the aspect of God revealed to us. Choice determines destiny.

2. God showed his essential side to Israel: "for God is love." Only those who are on the bright side really know God. Let us walk in the Light!

Golden Wedding Sermon

Or Suitable for an Old People's Service

REV. D. EARL DANIEL, Glenwillard, Pa.

"Where art thou?" Gen. 3:9.

This question that God asked the first couple near the beginning of their life's journey together is one that we would like to ask of every one here this morning and especially of those who for fifty years have walked life's pathway together. God said to Adam and Eve: "Where art thou?"

The question is easy to answer if considered in the light of the first thought that comes to one, namely, Where are we in space? We are definitely located. We are here in church. But we think there was a deeper meaning in the words of God than that. We believe they were asked for the purpose of causing that first bride and groom, and thus all succeeding men and women, to pause and make an inventory of life and of life's achievements.

When the question is asked, Where are you in regards to a political situation? One at once knows that the meaning is this. To what party do you belong? What man do you support? What interests or position do you uphold? The same thought is applicable here.

Of everyone we would ask, Where are you in relation to God and his kingdom? There are many grades of answers but only four that we wish to consider here. These are the answers: We may have our backs to God and be a long way from the kingdom. Or we may have our backs to God and yet be just outside the door. Or again we may have our faces to God and yet be just inside the door or we may have journeyed a long way up the streets of gold toward that great white throne.

Thus one may see that the Christian life is not a fixed definite static existence but a moving, developing, progressing life—a life lived with Christ in God. "I came that ye might have life and that ye might have it more abundantly. I have many things to say unto you but ye cannot bear them now."

It is well to ponder the question: Where am I in this scheme, this process, this kingdom?

Again one might apply the thought as to our position on the roll of rewards. What has been our success? What have we achieved? It is true that no man has ever been satisfied with his life's record. And if we were to live our years over again we would all find mistakes here and sins there that we would try to remedy. If we have never wilfully wronged anyone and are repentant of all sins, and if we have made definite progress in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, we may well answer: "Here am I, Lord, what is thy will?" And we would have no fear of his all-seeing eye.

These fathers and mothers that we delight to honor today have so endeared themselves to all who know them that it is fitting and proper to recognize them in this public way and in this church which they have served so long. They were Christians before most of us were born. Their long years of service have so mellowed their lives that every right thinking man and woman or boy and girl is attracted to them because of their winsomeness of char-

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acter. The hardest part of a minister's work is that of preaching to godly men and women. It is easy enough to condemn the wicked, to preach anathema against the vile outcast sinner. But it is another thing to try to lead these veterans of the cross while we ourselves are but raw recruits. Our thoughts this morning are only those of appreciation for their services and progress.

In this scheme of life man is wont to enlarge upon this infinitesimal measure of life called the year. Many times the child fears the breaking of the mortal thread, while the aged longs for it. For there comes a time in the lives of the aged when their interests and desires begin to be stronger beyond the great divide, and after that day their desire is to be able to make a safe journey into the West.

The child is passing from the shadow of dawn into the brightness of day, while the aged are passing through the glow and mellowness of twilight into the darkness of night. We can all admire both the sunrise and sunset, but the latter is the more appreciated and more worth the living.

"Grow old along with me, the best is yet to be,
The last of life for which the first was planned.

Our times are in his hand,

Who said, A whole I planned—

Youth shows but half; trust God: see all
Nor be afraid."

A man who met hundreds of men in the course of his forty years of life never recollected a single real conversation, until now, being well past his allotted span of life, he sits in his club and talks with the boys of his own age and tells us: "You need not pity our old age, it is a pleasure you know not of."

We know not where we are on our journey. None can say there are more years for me than for thee. If our life is right with God the years will take care of themselves.

"I know not what the future hath,

Of marvel or surprise;

Assured alone that life and death

His mercy underlies.

And so beside the silent sea

I wait the muffled oar,

No harm from him can come to me

On ocean or on shore."

The Scars of Sin

REV. LESLIE E. DUNKIN, Huntington, Ind.

(An Object Sermon for Children)

Equipment. A smooth thick board, a hammer and some nails.

Preparations. Have one boy or girl to bring a smooth thick board, a second one to bring a claw-hammer—so as to pound nails and draw them out—and the third to bring some nails.

Assistant. A boy to drive the nails and draw them out.

Presentation. (The Leader Speaking.) I am going to tell you a story about a little boy and his father. I want Ralph to come up here with me to be the boy's father. We will not need to have anybody to represent the boy.

This boy was so very naughty yet he did not realize that he was so naughty. He was bad so much that he did not think how many times it was. It hurt his father to have such a boy, so he told the boy that he was going to pound a nail into a post every time the boy did something naughty. We'll let this board represent the post. Then at the end of the week they could tell how many times that boy was bad. Every little bad thing he did meant a nail in the post. I am going to have Ralph to take some of these nails and pound them into this board. He can pound them in just far enough to hold.

There, the board has quite a number of nails in it. This boy looked at the post and began to realize how many times he had been

bad. He began to feel bad and started to cry. His father told him that for the next week they would make a rule that every time the boy obeyed one of the nails would be pulled out, but each disobedience would drive a nail into the post. At the end of the week all of the nails were pulled out. I am going to ask Ralph to take this hammer and draw out all of the nails.

The boy looked at the post and began to cry again. His father asked him what was the matter. I am wondering if any of you can tell me what this boy replied. Look at the board carefully and see. This is what the boy said, "The nails are all gone, Papa, but look at those awful holes." Now look at this board and see if you cannot see the many holes where the nails have been.

This board is our lives. The nails are the many times we do things that are wrong. When we are sorry for the wrong things we have done, we go to our fathers and mothers and they forgive us. They pull out the nails. When they pull out the nails, the nails disappear, but there are the holes or the scars from our wrong acts. Jesus has promised us that if we will come to him with our lives—even if they are filled with many nails—and ask forgiveness, he will not only pull out the nails, but he will give us new boards so that the holes of sin will not be in our lives, while he is in charge of the life.

Prayer Meeting Department

THE MID-WEEK SERVICE

A Ballad of Trees and the Master

Into the woods my Master went,
Clean forspent, forspent.
Into the woods my Master came,
Forspent with love and shame.
But the olives they were not blind to him,
The little gray leaves were kind to him;
The thorn-tree had a mind to him,
When into the woods he came.

Out of the woods my Master went,
And he was well content.
Out of the woods my Master came,
Content with death and shame.
When death and shame would woo him last,
From under the trees they drew him last;
'Twas on a tree they slew him—last,
When out of the woods he came.

Sidney Lanier.

* * *

I. GARDENS LOST AND FOUND

Gen. 3:24, 1 Kings 21:1-4, 15, 16, Luke 22:39-46;
Matt. 27:57-66; Rev. 22:1-5.

The New Day, the weekly bulletin of St. Luke's Episcopal Church, New York City, carries these paragraphs of a Lenten thought, entitled "The Garden That Was Lost and Found."

Long ago, when the world was young, God made a garden, where the birds sang in eternal sunshine, where the flowers of peace bloomed every day, and the river of life ran through its midst. It was the Garden of God, and the thorns of disobedience and the briars of self could not grow there. God invited Man into the Garden; but Man broke the laws of the Garden and the Garden became lost.

But so beautiful was the thought of the Garden, that wise men the world over continued to look for it. Some thought the road to the Garden lay through building great cities, gathering together great wealth, becoming very wise, or braving far seas. But they never found the Garden.

Ages passed, till a day came when One was praying in a garden. It was an hour of sorrow, but he cried in prayer, "Not my will, but thine be done." And as he prayed, under the whispering trees in the silent night, there came those who took him to judgment and death. Had he found the road to the lost Garden, where death and sorrow could have no victory? None believed so, for had they not seen him dead upon the cross and buried in a garden. But a day came, when he rose again, and men knew that he had indeed found the road to the Garden, and that he was going there to prepare a place for those who did his Father's will.

Lent is the season when we think upon the road that leads to this Garden, no longer lost, but found. And the road is this: "Not my will, but Thine be done."

Starting with these two gardens our thoughts wandered to the five gardens mentioned in Scripture. Probably we should put a picture of an orchard back of the word garden—In each of the five there seems to be a field containing fruit-trees. The five references are to:

1. A Garden Lost.
2. A Garden Wanted.
3. A Garden of Struggle.
4. A Garden Guarded.
5. A Garden Found.

These five gardens are:

1. Jehovah's Garden.
2. Ahab's Garden.
3. A Friend's Garden.
4. Joseph's Garden.
5. The Lord God's Garden.

We call them:

1. The Garden of Eden.
2. A Garden of Herbs.
3. The Garden of Gethsemane.
4. The Garden of the New Tomb.
5. The Garden on the Banks of the River.

Gen. 3:24. The Lord God made man and placed him in a beautiful garden, the name of which has ever since been a synonym of perfection and happiness. But mankind did not live up to the level of his home and they were cast out, and this garden is *lost to earth*.

1 Kings 21:1-4, 15, 16. That man put his foot on a downward inclined plane as he stepped out of the gates of the first garden, we see when we come to the second garden. All sorts of wicked things are found later in Naboth's vineyard which Ahab wanted for a garden of herbs—selfishness, disregard of the rights of others, slander and murder! And the root of it all is the *wanting of a garden* intensively, selfishly, at any price!

Luke 22:39-46. Lost things often cannot be recovered without search, and effort, and even struggle. The downhill path is easy but the climb upward means toil and exertion and even pain. He who would reach down and lift another up, must share with him the effort and suffering. The garden of Gethsemane is a *garden of sorrow*.

Matt. 27:57-66. Earth has done its worst. After hours of suffering the Master lies cold and still in death in the new tomb in Joseph's garden. His disciples have fled in despair. Their world has collapsed about them. All is at an end! But his enemies remember what his disciples forget. "He said that he would rise again." They think that the disciples may try to make people believe that the prediction came true. Did the chief priests and Pharisees have an uneasy suspicion that after all he might come out of the tomb? They won't trust a group of frightened followers. They won't trust even a dead man! And so in Joseph's garden the *Roman soldiers are on guard*. But in the morning the tomb was not only silent but empty!

Rev. 22:1-5. Of the visions which came to John in the isle of Patmos one was of a wonderful, beautiful city. A part of the vision was a clear, sparkling river flowing full between grassy banks on which stood trees with luxuriant foliage and brilliant fruits. A picture of beauty and of happiness!

Things invisible to mortal eyes we have seen in these gardens. The road from the first to the last was long and hard. But if man lost the first he has found the last.

In these gardens we have seen:

1. Uncontrolled Curiosity.
2. Covetousness and Selfishness.
3. Anguish and Struggle.
4. Hate and Suspicion and Silence and Triumph.
5. Beauty and Happiness.

* * *

II. THE TRUMPET CALL

For if the trumpet give an uncertain sound, who shall prepare himself for the battle? 1 Cor. 14:8.

The figure used here is that of a watchman set on the city walls who was to blow the trumpet when he saw cause for alarm. If the watchman slept or neglected to give warning the people were in peril. If loss of life came, the blood was required at the watchman's hands. But if he blew the trumpet and the people neglected or slept or failed to make defence, their blood was upon themselves and the watchman was free from guilt. The warning God gives us of the danger from sin is often compared in the Bible to the starting sound of a trumpet. God commanded Isaiah: "Cry aloud, spare not, lift up thy voice like a trumpet and show my people their transgressions and the house of Jacob their sins." Such as this, with the offer of Christ as a refuge and way of escape, is the duty of Gospel watchmen today.

I. Consider the need of certainties in religion. Like the citizens of some great city the most of the people are engaged in business or pleasure or seeking their own ends and do not want to be disturbed. Like the pleasure-seeking army they are too ready to say: "It is naught but the wind or the car . . . On with the dance!" But when they say peace and safety, then cometh sudden destruction upon them. It is important that all be warned, and that the warning be given with no uncertain sound. This is one reason why it is so important that men should teach and preach the truth. A false sound may lead to false security. The truth is always helpful and wholesome. It is foolish for men to deal in guesses or theories or mere imaginings in religion. God's Word is a safe guide. It proclaims the truth, the whole truth, and nothing but the truth. When it is preached men hear a true and wholesome message.

II. Notice also the evil of uncertain sounds. An uncertain watchman is a useless watchman. An uncertain witness is a useless witness. Truth mixed with error may be worse than useless. A man who thinks there is no danger will not prepare for eternity. A man who is lulled into false security will not prepare. A man who thinks that he will have some future chance to make up for present neglect will not prepare. It is better for Gospel watchmen to give the truth just as God gives it.

III. It is further implied that having heard the warning the hearer's duty was to act accordingly. David says: "The mighty God has spoken and called the whole earth from the rising of the sun to the going down of the same." Many voices have come to us. What are some of the things we have heard? One is that our bodies are mortal. We have no doubt about that. Some of us would like to deny or forget it, but the trumpet blast of death keeps sounding in our ears. We have heard also that our souls are immortal. We often forget it. This truth slips easily from us. We have heard that sin bringeth death. All have sinned; so all die. We are in a lost condition; we feel it. But we have heard, moreover, that God has provided a way of escape from death through faith in Christ. We have been told the

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way of life. This way has been made plain. This, too, have we heard: if we reject or neglect, we are lost. These voices have been heard and understood. Some of them have been startling in their nature. They have been timely. They have been repeated. But they have all come to us to bless us.

IV. Lastly, it is implied that when the trumpet was blown and the people failed to take warning, they would be without excuse.

No one of us can say, "I do not know the results of sin." We have all heard God's Word and the voices of a faithful ministry. No one of us can say, "I do not know what to do to be saved." This is the very thing we have been plainly told. No one of us can say, "The truth was never sent home to my conscience," because we know it has come to us with startling power. Let us rejoice in the trumpet sounds that have come giving us distinct notes of warning, distinct knowledge of the way of escape, and gracious revelation of God's willingness to help.

* * *

III. THE KEYS OF DEATH AND THE GRAVE

"I am he that liveth and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death." Rev. 1:18.

The Apostles had no hint of Easter on Good Friday, as they gathered at the rock-hewn tomb to lay away the body of their Lord. It looked indeed as if his work was done, his career closed. They might carry away the memory of his words and strive to keep these ever fresh in their affections; but he himself was gone, gone out of their lives, gone into the death, gone into the grave, for all that sense could say to them. But he rose from the dead! and the Church has kept Easter ever since. It keeps it today in recognition of the living Christ, of the Christ who can say, "I am the living one; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of hades."

I. The rising again of Christ from the dead is one of the most certain facts of human history. This certainly rests not so much upon the contemporary accounts of the resurrection, though these do practically demonstrate to us the truth of the great event, but better still, it is authenticated to us by the life of the Christian Church through all the ages of her history. The spiritual springtime is as real as the natural. The constant quickening of fresh emotion in the hearts of Christian disciples, the unceasing renewal of Christian affections, the freshening up of Christian relationships, these form a ceaseless evidence for the living Christ, that "the last Adam became a life-giving spirit."

II. The rising again of Christ from the dead is one of the most happy facts in human history. It is the supremely happy fact to each human soul. The living Christ is the source of the soul's life. It is also the supremely happy fact to the whole Church. The living Christ is the source of the Church's life. Have you grown disheartened and discouraged because of the coldness, the deadness as you call it, of the Church? Then God speaks to you by the great parable of the Easter-tide and calls upon you to believe that life is mightier than death, and that the living One will never cease to work his miracles of renewal.

III. The rising again of Christ from the dead is one of the most suggestive facts in human history. A traveller returned from Bermuda wrote, "I have before me a blossom that was picked in the bud in Bermuda more than a fortnight ago.

It has opened to a full flower with petals more than nine inches long, and a spread of six inches. It is a sweet breath from the south in these bleak days of spring. It is a rarer delight to see these lilies where they grow. Last month, when the blizzard was howling about the steeples of our churches, I stood at the side of a field of lilies, perhaps twenty or thirty acres in extent. A hundred thousand flowers were in bloom in that single field. The air was heavy with their perfume and the bees were humming from flower to flower busy with their golden harvest; and beyond, over the edge of the field, stretched the silver sea." The writer goes on to say, "It was a picture filled with a sense of brightness and hope, faint image of that bright prospect which spread before the eyes of those disciples on their first Easter morning, when the glad message went hurrying from lip to lip—"The Lord is risen." Said we not well, the resurrection of Christ is a supremely suggestive fact?"

There is a legend that when Jesus rose from his grave and walked out of Joseph's garden, white lilies blossomed in his footsteps, so that wherever he went bloom and beauty sprang up. The legend faintly illustrates what was true of him all his life long. Wherever he went blessings followed, the sick were healed, the discouraged were cheered, the sorrowing were comforted. And since he has gone from our sight he is no less in the world, for the Easter awakening is everywhere, the new life springs up wherever the Easter message is heard, and new hope is born in all hearts. This is because we know that Christ has the keys of death and the grave.

* * *

IV. THE CHRISTIAN WARFARE

"Fight the good fight of faith." 1 Tim. 6:12.

Religion is an appeal to the hero qualities in a man or woman. The Christian life is not a thing to be entered into lightly or with the thought of ease. We shall not be carried to the skies on flowery beds of ease. No, we must fight, if we would reign.

But it is a "good fight;" that is, it is a fight in a good cause, and worthy of our effort. It is a happy thing also that it is so much easier to fight when we know that the cause is a good one.

What are some of the special qualities a soldier must possess in order to fight well? Let us think of some of them, that we may be led to exercise them.

I. The first is self-denial.

On one side self-denial means simply the giving up of self, as does a soldier when he enlists. The Christian gives up himself. With this he also gives up selfishness and self-indulgence and sin. The athlete denies himself harmful luxuries that he may be strong.

But self-denial has a positive side. It thinks of the good of others. It is not easy for a soldier to enlist and leave behind home and friends and personal interests. But he gives them up for the good of his country. The missionary going to China must practice much self-denial in these directions. But he is thinking of the salvation of souls. There is plenty of room in the Christian life to display this soldier virtue of self-denial. It is a quality we all need in order to fight the good fight of faith.

II. A second quality which the good soldier must possess is courage.

The Christian life is a moral conflict which calls for courage of the highest type. For a young

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man to throw up a lucrative position rather than connive at dishonesty or engage in a wrong transaction is not an easy thing. For a young woman to keep always to high ideals and scorn to do anything that will compromise her Christian character requires courage. Some of these things take as much courage as it did for Knox to defy queens, or for Luther to face the anathemas of Rome.

III. A third necessary quality of a good soldier is the spirit and habit of obedience.

The Christian soldier's true attitude toward the Captain of his Salvation is this: "Speak, Lord, for thy servant heareth;" or this, "Lord, what wilt thou have me to do?" or this, "Here am I, send me." It is an attitude of quick, instant, unquestioning affectionate obedience.

And such obedience is born only of personal devotion. This is, indeed, the heart of the whole matter. The measure of our self-denial, courage and obedience will depend upon the measure of our devotion to the Captain of our Salvation. No wonder that men who earned the love and personal loyalty of their soldiers, like Howard, and Nelson, and Havelock, and Phil. Sheridan, and Grant, won so many battles. How infinitely worthy is our Leader! How sincerely should we love him! How devotedly should we follow him! How valiantly and bravely should we battle in his cause! "Fight the good fight of faith."

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All of us are dependent upon books for knowledge and inspiration. The minister who does not study is doomed to failure. The greatest preachers are constant students of books, nature, and human life. One secret of the late Dr. Jowett's preaching power lay in his assimilation of other men's ideas. Talking one day with a friend in London about books, on his return from America, and being temporarily separated from his library, he asked if Dr. D. S. Cairns had written anything since "Christianity in the Modern World," adding "*I have preached that book threadbare.*"

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Address all your questions about books to the Editor of this Department, Rev. I. J. Swanson, 270 S. Chestnut St., Ravenna, Ohio.

The Poets' Life of Christ, Compiled, Arranged, and Decorated by Norman Ault. 276 pp. Oxford University Press, American Branch, New York. Anthology of the choicest poems of the last seven centuries, descriptive of various epochs in the life of the Master. They cover the main events of his life, teachings, and mission so well, that taken together they constitute a "life" of Christ. Many of the fine poems of this collection are not generally known; the majority, however, are from the well-known poets, both English and American. This anthology is of unique interest and value. One can find in it poems to illustrate many aspects of Jesus' life and teaching.

Divine Service, Compiled and Arranged by W. E. Orchard, D. D. 395 pp. Oxford University Press, American Branch, New York. This compilation includes Orders of Service for Public Worship, the Administration of the Sacraments, and for other rites and ceremonies, together with an abridged and revised Psalter, and Canticles pointed for chanting. The selections are taken mainly from the great ancient and modern liturgies, and are rich and beautiful with the spirit of devotion. Pastors of liturgical and non-liturgical churches alike will find this volume a genuine aid to the dignified and reverent conduct of public worship.

Through Prayer to Peace, selected and arranged by Constance M. Whishaw. 128 pp. Macmillan, New York. The introduction and the first chapter emphasize the nature, privilege, and power of

prayer; the balance of the book consists of prayers suited to express practically every need of the soul. These prayers are selected from the great devotional writings, both ancient and modern. This is an admirable book for use during the Lenten season.

God's Best Secrets, by Andrew Murray. 298 pp. The Bible Institute of Los Angeles, Cal. A devotional book from the pen of the sainted Murray. If ministers and church members would read carefully this book and take its teachings to heart, it would initiate a new era of life and power in the churches. The book treats of the secrets of fellowship, intercession, adoration, the faith life, united prayer, the Cross, the abiding presence, and inspiration. The arrangement of the book, the treatment of each sub-topic being a page in length and being headed by an appropriate Scripture verse, lends itself admirably to daily devotional reading.

Why I Believe in Religion, by Chas. R. Brown, Dean Yale Divinity School. 175 pp. Macmillan, New York. Dean Brown wields a virile pen, and writes plainly for the average person. He says his little volume is not for theologians or philosophers, but for everyday people. So much the better! The plain man will find here clear, illuminating discussions of the real nature of religion, of belief in God, the person of Christ, the power of atonement, the value of prayer, the use of the Bible, and the hope of future life. Deep Christian experience, living faith in a living God, and plain teaching on high themes characterize this book.

The Virgin Birth, by Frederick Palmer, D. D. 56 pp. Macmillan, New York. The Virgin Birth is one of the storm-centers of present-day theological controversy. Dr. Palmer states fairly the evidence both for and against the doctrine. He accepts the Divinity of Jesus but holds that "the Virgin Birth is a detail of Christian tradition of no importance whatever to the Christian religion." (The reviewer may be permitted to add that as for himself he holds to the Virgin Birth.)

The Christian Faith and Eternal Life, by George E. Horr, D. D., President the Newton Theological Institution. 53 pp. Harvard University Press, Cambridge, Mass. Dr. Horr sketches the Greek and Hebrew ideas of Jesus' time on immortality. Against that background, he shows the great and distinctive teaching of Jesus on the subject, and Jesus based his teaching about eternal life on the fidelity of God to those loyal to him, on God as the Heavenly Father, and also on the nature of the Kingdom of God. The crowning evidence of immortality, the author maintains, is the resurrection of Jesus, which rests upon historical evidence, and upon the experience of human hearts, ever since, in fellowship with the living God. While the latter-named evidence is incommunicable to others, faithful souls may experience it for themselves, if they will. This little book is a convincing exposition of the teachings of Jesus upon eternal life.

The Spirit in the New Testament, by Prof. Ernest F. Scott, D. D. 256 pp. Doran, New York. A thorough-going and vital study of the place and power of the Spirit in the life of Jesus and in the experience of the early church. It is the Spirit, Dr. Scott affirms, who wrought, and works, wondrous changes in human personalities, and who

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Studies in the Life of the Early Church, by Prof. F. J. Foakes-Jackson, D. D. 263 pp. Doran, New York. Twenty-five informing studies of the life and thought of the early church, by an expert in this field. Among the topics treated are, Jewish and Gentile Christianity, the Church as a System of Belief. Christianity and the Gnosis, the Gnostics and the leading Apostles, popular Christian literature, the Christian Apologists, early Christian worship, and the day of triumph. A vivid and accurate picture of the early church down to the accession of Constantine.

Is Christian Experience an Illusion? by Henry Balmforth, M. A. 189 pp. Doran, New York. The value of this essay lies in its defence of Christian experience, as being normal and valid, against the objection of certain modern psychologists that it represents only exceptional ecstatic experiences of an occasional mystic here and there. Mr. Balmforth shows that there is a verifiable, fundamental experience of God in Christ, which underlies the various forms of Christianity; and that its ethic is one of the highest of the human race, producing as it does a moral revolution. This scholarly and conclusive defence of the reality and validity of Christian experience against the attacks of such men as Freud and Jung (the latter denies the existence of Christ) is valuable and timely.

More Twice-Born Men, by Harold Begbie. 164 pp. Putnam, New York. Probably every one of our readers is acquainted with that remarkable book, "Twice-Born Men," by Mr. Begbie, of which a half million copies have been sold. This new book is even more remarkable, giving fresh illustrations of that miraculous power of personal faith in Christ, which works such wondrous changes in human beings,—changes which make them conscious of fellowship with God and put them into new and helpful and friendly relationships with their fellow men. Mr. Begbie's narratives are about college students in England and America. If our civilization is to be saved by being spiritualized, it must come through the leadership of such "Twice-Born Men" as Mr. Begbie here describes.

Jesus and Civil Government, by Rev. A. T. Cadoux, D. D. 164 pp. Doran, New York. A searching examination of non-resistance and pacifism in the light of the teaching and practice of Jesus with regard to civil government. While Dr. Cadoux does full justice to the Pacifist, he shows the inherent moral weakness of his position. The author advocates the establishment of an International Court for the settlement of international disputes; and suggests that until the establishment of such a Court, the Christian can best serve the world by refusing to support or fight in any cause in which his country does not seek arbitration, and by supporting it in any cause that seems just when the opposing power refuses the offer of arbitration.

Christianity and Culture, by Rev. J. G. Bowran. 236 pp. Doran, New York. The author brings to the illustration of this theme a mind steeped in the noblest literature. He gives us a popular exposition of Christianity and Culture, in relation to

the Bible, science, art, music, poetry, fiction, the churches and the home. Young people, especially, will enjoy, and profit by, reading this book.

A Syllabus of Systematic Theology, by David S. Clark, D. D. 372 pp. Published by the author, Philadelphia, Pa. Dr. Clark is instructor in this subject in the Philadelphia School of Christian Workers of the Presbyterian and Reformed Churches. This Syllabus gives a lucid, comprehensive and learned outline of Systematic Theology from a conservative point of view. It is based upon the Scriptures as the authoritative source of Christian theology. Special attention is given to the Inspiration of the Scriptures, Atonement, Election, Creation, the theory of Evolution, and the Second Advent. Theology is a popular study at the present moment; indeed, it is of perennial interest, for as Francis G. Peabody, Professor Emeritus of Harvard University, well says, "Instead of being an outgrown science, theology turned out to be the passionate interest of millions of plain people."

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With Christ After the Lost, by Rev. L. R. Scarborough, D. D. 316 pp. Doran, New York. This book is the outgrowth of the author's successful experience as a pastor, evangelist, and teacher of evangelism, in recent years, in the Southwestern Baptist Theological Seminary. He urges, with passionate earnestness, upon all ministers and churches, the duty of evangelism. The main topics of the book are: Some spiritual pre-requisites; Some inspiring examples; The way to win; Personal work; and Scripture passages for workers.

Cyclopedia of Religious Anecdotes, by James Gilchrist Lawson. 523 pp. Revell, New York. This is a splendid collection of anecdotes, illustrative of many phases of the Christian life; it will be valued by ministers, evangelists, S. S. teachers, and Christian workers. It also makes good devotional reading for Christian people generally. It is well indexed.

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Seeing Life Whole, A Christian Philosophy of Life, by Henry Churchill King, President of Oberlin College. 163 pp. Macmillan, New York. The author reminds us that with growing knowledge our age asks anew, Have the world and life abiding meaning and value? Such questions can only be answered fairly when a thoughtful all-around view of life is taken,—in short "when we see life steadily and see it whole." Dr. King views the problem in a six-fold aspect: The Scientific, The Psychological, The Value, The Personal, and Ethical, and the Biblical and Christian. Such a "Seeing Life Whole" by a competent observer and interpreter, like Dr. King, results in a working philosophy of life, which is able to withstand intellectual, ethical and spiritual tests, and which demonstrate life's abiding meaning and worth.

The Moral and Social Significance of the Conception of Personality, by the late Arthur George Heath, M. A. 159 pp. Oxford University Press, American Branch, New York. This weighty essay deserves the careful reading of all ministers. The author holds strongly to the supreme importance of individual life, which, however, can only find its full expression in Society and the State. The essay discusses Personality and the elements of goodness; Personality, the condition of supreme goodness; Self-realization; The exaltation of societies over their members; The different forms of social life; The exaltation of the State; and The conclusion, in which the author summarizes his conceptions of Society, the State, and the Individual. He views the various forms of society as the necessary outcome of personal needs, the necessary framework of personal goodness; and maintains that personality is not submerged, but on the contrary, is more highly individualized, in such relationships.

Backbone, the Development of Character, by Samuel S. Drury, author of "The Thoughts of

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Rubble and Roseleaves, by F. W. Boreham. 242 pp. The Abingdon Press, New York. The fourteenth volume of essays from the pen of that Australian genius, Boreham. His fertility of thought seems inexhaustible; he is full of wholesome sentiment; his insight into life's deepest meanings, explains his unfailing attraction for thoughtful minds; and the charm of his style makes each volume a delight to the lover of good literature. He turns commonplace topics like Old Envelopes, Odd Volumes, Edged Tools, Old Photographs, and A Box of Blocks, into golden keys which open doors through which the soul looks out upon possibilities for adventure and conquest in the realm of new and nobler living. Read Boreham, and you will henceforth find "sermons in stones, books in running brooks, and God in everything."

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Anthropology, A. L. Kroeber, Professor of Anthropology, University of California. 523 pp. Harcourt, Brace & Co., New York. This is a valuable book, covering the whole field of its subject and summing up the present status of the science. Every minister, even though a pronounced anti-evolutionist, should become acquainted with the facts which such a scholar as Prof. Kroeber presents in this great work. He treats of The scope and character of anthropology, Fossil man, Living Races, Problem of race, Language, Beginning of human civilization, Heredity, Climate and civilization, Diffusion, Parallels, The arch and the week. The spread of the alphabet, The growth of a primitive religion, The history of civilization in North America, The growth of civilization, Old world prehistory and archeology and ethnology.

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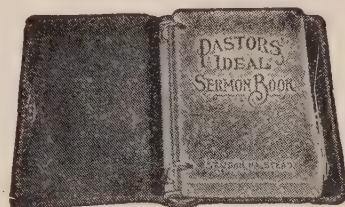
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April Expositor

(Continued from page 917)

I. The traveler. "The righteous." Not the innocent or the moral; but those who have the righteousness of God in Christ,—imputed, precious, and whose desire is to manifest it. Life.

II. The road. "Shall hold on his way."

1. Unknown. God leads by a way we know not.

2. Perilous. Beset with foes. Thorny. Long. Wearisome.

3. Narrow. Only safe for careful feet.

4. Circuitous. Often when apparently nearing home the road leads far around.

III. The staff. Faithful promises. A faithful God.

IV. What all the travelers say. The righteous confess with Job their belief that "the righteous shall hold on his way."

THE REFUTING POWER OF TRUTH

"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering." Heb. 2:10. Among the many remarkable features of revelation stands its refuting power. Sometimes a single sentence contains a confutation of numerous popular and perilous errors. You have only to elicit the truth which it involves and certain false notions and theories will pass away as the night-clouds before the sun. This is strikingly the case with the passage before us.

I. It refutes the error that the universe is either eternal or the work of chance. The text speaks of One who is the cause and end of all things; "for whom are all things, and by whom are all things." That being is God. The Bible does not condescend to argue the fact of the Divine existence. It properly assumes that which is among the most primary and profound beliefs of humanity.

II. It refutes the error that Christ's sufferings are incompatible with the Divine character. The individual who arrogantly states that it is impossible to believe that God who made a universe so great that this earth in comparison with it is less than one of the smallest atoms in comparison with itself, should so connect himself with the suffering nature of one of the tribes of this atom earth, as the Bible states, should remember that whilst magnitude is nothing to infinity, and locality is nothing to immensity, that the interests of morality are everything to Justice, and the happiness of being is everything to Benevolence. "It became Him," etc.

III. It refutes the error that great sufferings here in the case of individuals imply great sins. It is true in general that sufferings imply sins somewhere; but it is not true always in individual cases. This is the error into which Job's friends fell; the error into which those fell who told Christ of the men "whose blood Pilate mingled with their sacrifices." This is a popular error. The fact that Christ suffered is a refutation of it. He did no sin, neither was guile found in his mouth.

IV. It refutes the error that great honor can be obtained without great trial. "It became God," says the text, "through suffering, to bestow the highest honor upon the Captain of their salvation." Had he not suffered he would not have been exalted "as a Prince and Saviour." Through Gethsemane and over Calvary he reached the Throne.

The expecting of great things without great trial and struggle is a prevalent and perilous error. There is no kingdom for man worth having that is not reached "through much tribulation."

V. It refutes the error that there are but few that shall be saved. There are some who have the idea that none will be saved but those who belong to their own little sect. The text tells us that the Captain of their salvation "is leading many sons to glory." How many? Compute the stars of heaven. Reckon the sands on ocean's shore.

The Legal Way Round

A lawyer thus illustrates the language of his craft: "If a man were to give another an orange, he would simply say: 'Have an orange.' But when the transaction is intrusted to a lawyer to be put in writing he adopts this form: 'I hereby give and convey to you, all and singular, my estate and interests, right, title, claim and advantages of and in said orange, together with all its rind, juice, pulp and pips, and all rights and advantages therein, with full power to bite, cut, suck and otherwise to eat the same or give the same away with or without the rind, skin, juice, pulp or pips, anything hereinbefore or hereinafter or in any other means of whatever nature or kind whatsoever to the contrary in any wise notwithstanding.'"

"And then another lawyer comes along and takes it away from you."—*Boston Globe*.

Public Opinion

There are times when public opinion seems of little avail in correcting specific ills in our social order. Such seeming ineffectiveness is due not to a lack of power in public opinion, but to a failure to sustain that opinion. It is when public opinion in regard to some specific evil wanes that the upholders of that evil take comfort and continue their affronts to the social weal. There has been no better illustration recently of the practical effect of such opinion than in the case of the twelve-hour day in the steel industry. The Steel Strike Report of the Interchurch Movement, condemned and belittled by a large part of the public, has done its work. The marshaling of facts in that report has proved irresistible, in spite of its acknowledged errors.

Judge Gary, when he stated that the majority of steel workers preferred the long day, leaned heavily on generalities concerning the Bible. The head of the United States Steel Corporation may or may not be a fundamentalist: he did not in that address reveal any intimate knowledge of modern Biblical interpretation. He probably does not understand that the present-day emphasis of the ethics of Jesus—an emphasis coming straight out of the Biblical research laboratory—has been fundamentally responsible for molding that public opinion which has at last forced him out of his entrenched position in respect to his workers. The heads of our corporations must become increasingly conscious of the explosive qualities of the Gospel—qualities that will once more turn the world upside down.—*The Churchman*.

Religious Review of Reviews

NEWS

Editor Fills Pastor's Pews

Fred L. Boalt, editor of the Portland, Ore., News, recently overcame the skepticism of the Rev. C. W. McCaughey, a Methodist pastor of that city, by demonstrating that newspaper space could fill church pews. The Rev. Mr. McCaughey recently confided in his friend, Editor Boalt, that the small attendance at his Sunday evening services was deplorable. Boalt advised advertising, but the pastor doubted the pulling power of newspaper space.

Boalt then made a dare with the pastor that he could fill his pews. For several days thereafter the News carried front-page stories under Boalt's signature explaining why people should go to the church and telling how good a preacher the Rev. Mr. McCaughey was.

The following Sunday evening with every pew filled and the ushers bringing chairs for the latecomers, the pastor took as his text, "I am a citizen of no mean city." Acts 21:39.

* * *

The richest church in the world is Trinity, New York. It has a billion-dollar graveyard. The annual statement shows that its income for 1922 was \$1,250,000. Of this \$230 was pew-rent, from which it is quite evident that the present membership is not well versed in the doctrine of stewardship. The salaries of the pastor and his assistants amount to \$80,000. Trinity Church pays \$300,000 taxes on its business holdings. Its assets are \$15,000,000. There are upwards of 10,000 communicants in the parish. The church is always open and there are five services each Sabbath.—*The United Presbyterian*.

* * *

The Census Bureau reports the number of horses in the United States "not on farms" in 1910 at 3,182,789 and in 1920 at but 1,705,000.

Meantime the number of automobiles in use in the United States increased from 1,253,000 in 1914 to 12,300,000 in 1923.—*Trade Record National City Bank of N. Y.*

* * *

The name of Edward Wettin has been changed to Edward Windsor. Indeed! Who is Edward Windsor? He is the son of George Windsor, formerly George Wettin. George Wettin, now George Windsor, is king of England, and Edward Wettin is Prince of Wales. During the war when everything German was scrapped, in the general housecleaning German names and the titles were scrapped and the House of Wettin became the House of Windsor.—*Central Christian Advocate*.

* * *

The largest distribution of the Scriptures ever made in this country is reported by the American Bible Society for 1923. More than 2,395,000 copies in over 100 languages and dialects were actually circulated in the United States, and do not include the work of the Society in foreign lands.

The Rev. Wm. I. Haven, General Secretary of the Society, says:

In the past quarter of a century there has never been a more manifest interest in and demand for the Christian Scriptures than there is

today. This is true not only in our own country where circulation is phenomenal but in all parts of the world.

The whole world is alert and eager to receive the Bible. The resources of the American Bible Society are taxed beyond their capacity to meet the clamorous needs. I am convinced as never before that the Bible is the most potent force in modern civilization.

* * *

"Prohibition a Friend to Labor"

A substantial part of the credit for the extraordinary development of the labor banking movement in this country during the last three and a half years is given by Richard Boeckel, a labor economist, in his new book, "Labor's Money," to prohibition. Mr. Boeckel estimates the saving to American working men as a result of prohibition at one billion dollars a year. While a goodly part of this money has gone to provide improved living conditions for the families of American workers, millions of dollars have been invested by the workers in industrial securities and deposited as savings in labor banks. There are at present 15 labor banks in successful operation in the United States. Mr. Boeckel predicts that there will be 50 such banks, with resources exceeding \$100,000,000, in operation before the end of 1924.

Mr. Boeckel's book brings out the fact that saving by the workers has been opposed in the past by some of the leaders of labor, just as prohibition has been opposed by these same trade union officials. The imagination of American working men has been caught, however, by the possibilities of the new financial movement, and it is going forward rapidly.

After citing the achievements of American labor in the financial field, a writer in the *Socialist Review* (London) calls upon British labor to do likewise. "America," he says, "has shown the way." America has shown the way also in enacting the prohibition amendment, without which the labor banking movement in this country would not have reached its present proportions in so short a time.—*Zion's Herald*.

* * *

A few days ago the chief steward of the Sixth Church here in Pyeng Yang came to me. This is our youngest church in the city, and is in a poor section, but has an attendance of 300. His plea was for ten yen a month to help with the salary of the fine theological student who is now pastor. The salary is 45 yen per month, but they could only give 35. I had no money, but listening to the story of sacrifice the church was making to secure this pastor, I finally gave in and promised him the money for six months. He had not been gone an hour when the American mail arrived, and in it a check for \$30 for just such work. And this was exactly the amount I had promised! It pays to go by faith, and not by sight.—*John Z. Moore, Missionary in Korea*.

* * *

Dr. Charles L. Goodell sends us the Easter Message of the Federal Council. It contains a Call to Prayer, selections from Matthew of Daily Bible Readings for the Pre-Easter Season, a list of booklets as Devotional Helps, and the following

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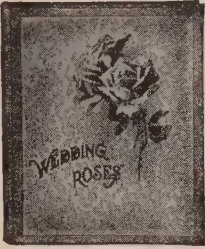
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suggested topics of daily sermons from Palm Sunday to Easter:

The Way of the Cross

1. Jesus, the Lord of Life, Matt. 21:9; Psa. 118:26.
 2. Jesus, the Foundation of Character, Matt. 21:43.
 3. Jesus, the Christ, Matt. 22:42.
 4. Jesus, Obedient unto Death, Matt. 26:42.
 5. Jesus, the Bread of Life, Matt. 26:26, 27.
 6. Jesus, the Crucified Redeemer, Matt. 27:35, 36.
 7. Jesus, the Son of God, Matt. 27:54.
 8. Jesus, the Constant Presence, Matt. 28:20.
- A suggestion of alternate topics is of The Seven Last Words from the Cross.

* * *

GENERAL

This comment on the Bible as the real best-seller was published on the editorial page of the *Boston Herald*. "Every day, 80,000 copies. Every year, 30,000,000 copies. And the presses day and night straining their bolts to supply the demand. A new book? No, a very old one. Indeed, the first book ever put on the press. It never has been off since. An Oriental book with a vast Occidental circulation. An ancient book, but fitting modern needs, if the demand for it is any criterion. A book so cheap that a copy may be had for a few cents, yet for a single copy \$50,000 was paid a few years ago, and many other copies have sold for large sums. A book of universal circulation. Translated into 700 languages and dialects. Put into raised type for the blind. Placed in all the guest-rooms of the hotels, aboard all the ships of the navy, in all barracks of the army. A newspaper recently stated that, the captain of one of the vessels of the Shipping Board having died, it was found when his funeral service was held that no copy of the book was on board. Next day a hundred copies were on the way to the port where the ship would dock. The world's best-seller. Outstripping all the novels with their occasional records of 100,000, even 200,000, occasionally more, in a single year. Everybody knows what the book is—the Bible, of course."

* * *

"Hot, stranger? Well it may be overwarm. No, I don't hardly think there'll be a storm. What are the people like here in this town? They ain't perfection, you can put that down.

It all depends. I can't tell how they'd strike Your notions. Tell me, though, what they were like Where you were last? A mean, cantankerous lot, You say; you left the God-forsaken spot.

Glad to be quit of them. Well, that's rough on you, For here you'll find them largely that way, too."

"Good-morning! Yes, it is a lovely day. Just passing through here? So? You mean to stay. You wonder what the folks are like. Oh, well, They're just plain humans; I can hardly tell.

How were they in the place where you were last? Honest and kind, you say; they never passed An ugly word to you, every one was your friend. You grieved to think such pleasant times must end.

Stranger, I'm glad for both sides that you came; You'll find the people here are just the same."

—Charles Wharton Stork.

The roll of immigrants to whom America is forever indebted is a very long one. Jacob Riis came from Denmark and taught us "The Making of An American," and "How the Other Half Lives." Holland contributed Edward Bok, who has helped in the emancipation of women. Knute Nelson, born in Sweden, was a rugged stabilizing force in the political life of this country for a generation and more. Every teacher knows that Italy gave us Angelo Patri and Henry Suzzallo, who have been National leaders in education. But the teachers of America do not know so well that Wales contributed a potential educational statesman when in 1881 it sent to us James J. Davis, at the age of eight, forty years later to be appointed Secretary of Labor by the late President Harding.

As Thomas Jefferson's name is linked not only with the Declaration of Independence he wrote, but with the University of Virginia he founded, so James J. Davis's name will go down in history not only on the list of Cabinet heads, but even more conspicuously on education's honor roll because he founded Mooseheart.—*Journal of National Education Association.*

* * *

Dr. Joseph Parker, of City Temple, London, gave these ten commandments for business men:

"(1) Thou shalt not in any wise boast, brag, bounce, or bluster, or the wise man will hold thee in low esteem. (2) Thou shalt not permit thy wife to be living at the rate of two hundred pounds a year when thy business is not yielding more than one hundred and ninety-nine pounds; nor shalt thou withhold from her the business information which, as an helpmeet, she is entitled to receive. (3) Thou shalt not mock the unsuccessful man, for he may be richer in his poverty than thou art in thy boasted abundance. (4) Thou shalt not carry the counting-house into the domestic circle, nor in any wise spoil the children's hour by recapitulating the bankruptcies of the day. (5) Thou shalt not hobnob with idle persons, nor smoke with them, nor encourage them, nor approve their evil life. (6) Thou shalt not keep company with an unpunctual man, for he will certainly lead thee to carelessness and ruin. (7) Thou shalt not forget that a servant who can tell lies for thee may one day tell lies to thee. (8) As to the hours of slumber and sleep, remember the good old rule: Nature requires five, custom seven, laziness takes nine, and wickedness eleven. (9) Neither a borrower nor a lender be, but give, where well-bestowed, right cheerfully. (10) Be honest in copper, and in gold thy honesty will be secure."

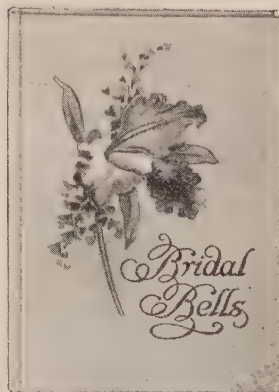
* * *

The really good things, the big things, are inside and not outside the man. The big thing is not luxury, but contentment; not a big house, but a big satisfaction; not accumulated art treasures, but a fine, artistic appreciation; not a big library, but a serene studiousness; not a big estate, but a large vision. The big things are not "the things that are seen, but the things that are not seen." "Seek peace and ensue it." "Seek the things that are above." "Seek ye first the Kingdom of God and his righteousness." Such are the goodly pearls.—*J. H. Jowett.*

* * * Advice and Ideal

Do the day's work. If it be to protect the rights of the weak, whoever objects, do it. If it be to help a powerful corporation better to serve the people, whatever the opposition, do that. Expect to be called a stand-patter, but don't be a stand-

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I have a great desire to walk humbly and to discharge my obligations.

This is what Calvin Coolidge said to the Massachusetts Legislature.

* * *

And They Forgot the Editors

Have you seen the 1924 "Book of Remembrance?" It is a wonderful compendium of information concerning our varied work and valued workers. We are called upon to pray by name for our missionaries on the home and foreign fields. Then there are the secretaries of the home and foreign societies, the Publication Society, the Board of Education, the city mission workers, each state convention with its officers and workers—all by name. We are even asked to pray for the General Board of Promotion! There is a call for prayer for children and adults, Indians and black men, but so far as we can find there is no call for prayer for editors—no periodicals, no editors are named. Is it that editors are supposed to be self-sufficient for their tasks and tests? Is it that they are supposed to be beyond the reach of prayer?—*From Killam's Kollum in The Baptist.*

* * *

Edward Caird, professor of moral philosophy at Glasgow, maintained his poise remarkably under the annoyance of interruptions. One day a student said to him, "How can you put up with so many interruptions?" Caird replied, "I leave a margin for them." The margin was his secret of peace.—*The Continent.*

* * *

People in general do not know the immense amount of propaganda in America at the present hour. Not a week passes but this office receives enough matter from this and that organization to fill every column. One recent morning mail, saying nothing about the other mail deliveries throughout the day, and through the week, brought propaganda from eight different organizations. One wanted something, another wanted something else, and another something else. The Telescope, of course, receives but a small percentage of the things sent out and begging for use of the newspaper columns. A person who knows this, and thinks connectedly, must ask himself who pays the bill, and what the final purpose is. A big fortune is spent in postage every hour, to say nothing of the matter in print, in multigraph, in mimeograph, and in other manifold forms. Who pays the bills, and why do they pay them?—*Religious Telescope.*

* * *

An Orator

A negro met an acquaintance of his, also colored, on the street one day and was surprised to see that his friend had on a new suit, new hat, new shoes and other evidences of prosperity.

"Hey, boy," he said, "how come you dressed up this way? Is you got a job?"

"I'se got somethin' better'n' any job," replied the other, "I'se got a perfession."

"What is it?"



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* * *

Pageants

These two pageants have been given in different churches:

The Israelites Worshipping the Golden Calf. (Given by 32 children from Montana Deaconess' School.)

When the Prince Cometh.

"Used" Sermon Topics

Hearsay or Experience? John 4:42.
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 The Tragedy of Carelessness.
 The Last Commandment.
 Religion and Brains.
 High Places and Low Motives.
 The Meaning of the Cross.
 Does it Pay to be a Christian?
 The Word of God and What it Does.
 The Discovery of God.
 Series on the Parables:
 Parable of the Ten Virgins.
 The Folly of the Rich Man.
 The Parable of the Unprofitable Servant.
 The Barren Fig Tree.
 What the Prodigal Lost.

Some Vital Statistics From the Quakers

Births

Unity—At Richmond, Ind., September 7, 1922, to Love and Loyalty, a daughter named Unity.

Generosity—In the Heart of Quakerdom, now and henceforth, to Information and Consecration, a son named Generosity.

Marriages

Service-Piety—At the home of the bride's parents, Service, son of Faith and Works, to Piety, daughter of Holiness and Zeal. Fruits of the Spirit, the near relatives and friends of the bride and groom, were in attendance.

Courage-Hope—At the home of the bride's mother, Faith, at New Harmony, Quakerdom, today, Courage and Hope. Hope was attended by Vision as bridesmaid, while Determination served Courage as best man. The bridal way was strewn with forget-me-nots and morning glories by the little flower girl Enthusiasm. Ushers at the wedding were Faithfulness, Conviction, Steadfastness, Patience, Co-operation, and Dependableness. The happy couple are at home to Friends of the Forward Look.

Deaths

Unconcern—The son of Ignorance and Prejudice, Unconcern, was born years ago at Discord, Quakerland. He grew up without a "guarded Christian education" and was early married to Selfishness. To this unhappy union several children were born: Greed, Self-seeking, Pleasure-hunting, and Hardness of Heart. Divorced from Selfishness, Unconcern married Intolerance, to which union were born twins, Harsh Criticism and Disloyalty. Happily these were converted into Charity and Support at a revival meeting held in Quakerdom at Large in the fall of 1922. Convicted for the sins of Ignorance and Prejudice, visited upon him by his parents, Unconcern subscribed for the *American Friend* and on reading of the united work of Friends and its needs, died a sudden death April 5, 1923.—*The American Friend*.

* * *

Freeing From Fear

It is hard for those of Christian upbringing to realize the psychological misery of heathenism. An aged Korean woman was asked:

"What benefits have you received from faith in Jesus?"

"Many," came the reply. "I will tell you one, though you may not think it important as I do. Before I was a Christian I never slept through a night without starting up and lying awake, sweating with fear lest the evil spirits were bringing some disaster on our family or property. Now, when the sun sets I commit

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my family and possessions all to God, lie down and sleep clear through till morning."

"Do you not regret sometimes having given up your little shrine and incense-burning?" was asked of a Chinese woman. "Regret!" she exclaimed. "You know little of the torment of it. Every freak of the burning incense betokens some shortcomings and demands more kneeling, more chanting, more incense."

—*The Sunday School Times.*

* * *

The Twelve-Hour Day

It is considerably past the time for some one to reach for the megaphone and broadcast to the world the information that the money which the Interchurch World Movement cost is the best-paying investment which American Protestantism has ever made. The general apologetic air with which the Interchurch Movement is usually discussed, indicates that such information will be real news in many quarters. That Movement is referred to among church people, with emotions and gestures all the way from a gentle sorrow manifesting itself in downcast eyes and sighs, to the bitterest invective and language more picturesque than restrained. It is remarkable to note the prevalence of the idea that the Interchurch was something to be ashamed of—a sort of "Prodigal Son" who spent his substance in riotous living. Even throughout the church there have been few so poor as to do it reverently.

Hence, it is exceedingly interesting to see a new group of prophets arise in the land in these later days, who are making the welkin ring with the most sincere praise of the effectiveness of the Interchurch Movement. We refer to the directors of the United States Steel Corporation. Their enforced retreat now going on continuously from their once autocratic position on the twelve-hour day in the steel industry marks the approaching culmination of one of the most brilliantly executed victories for social Christianity which the history of the church has ever seen.

Others may continue to make apologies for the Interchurch; they may continue to shake their heads and

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mutter dark sayings over the tragic waste of eight or nine million dollars; but there is one man in America who believes tremendously in the usefulness of the Interchurch. His name is Elbert H. Gary. "The Interchurch Report on the Steel Strike of 1919" has within four years so developed a momentum of public opinion, so stirred the Christian social conscience of the nation, that the might of it is sweeping down on the little group of bourbon steel barons as a spring flood on the Mississippi sweeps away a sand levee.

With the present torrent of public opinion on the twelve-hour day, the Interchurch has become the achievement most deserving of pride of anything which American Christianity has done in a generation. It will not be long until the committee which produced that report will be officially offered a salute of twenty-one guns.—*Halford E. Lacroix in Zion's Herald.*

SHREWD COMMENT

President Faunce of Brown University asked the Twentieth Century Club of Boston: "How long are we going to admit to the schools the religions of pagan Greece and Rome, and bar by law the Bible, because it is a part of the religion of America?"

* * *

An old farmer chuckled to himself after reading over the subjects on a convention program.

"You've had papers and discussions all day on how to get people to attend," he said. "I've never heard a single address at a farmer's convention on how to get cattle to come to the rack. We put all our time on the best kinds of feed."

* * *

Whatever makes men good Christians, makes them good citizens.—*Daniel Webster.*

* * *

I can stand some rainy night in a crowded trolley car holding on the strap, pushed and jostled by people who are tired and cross, and think thoughts that reach down to the heart of things or up to the heart of God. Or I may simply hold on, and frown and fret at the weather and the crowd.—*Margaret Slattery.*

* * *

No one can read with profit that which he cannot read with pleasure.—*Noah Porter.*

* * *

It is better to say, "This one thing I do," than to say, "These forty things I dabble in."—*Washington Gladden.*

* * *

A man who does not know how to learn from his mistakes turns the best schoolmaster out of his life.—*Henry Ward Beecher.*

* * *

Talk about the patience of Job! Job never had to contend with the movies, Sunday excursions, summer places, bicycles, automobiles, and now radio, whereby people can stak at home and have an excuse handy when the minister asks why they don't come to church. O, no, Job, you are behind the times! Please sit over, hand me a piece of that sack cloth, and give me a seat on the Ash Heap.—*Bulletin, Plainfield St., Baptist Church, Providence, R. I.*

* * *

A great optimist is the teakettle, for although up to its neck in hot water it continues to sing.

* * *

Men will stand for two hours in a blazing sun to hear a speech which they would not read swinging in a hammock.

* * *

"The longer I teach," once commented the late Prof. Lounsbury, for forty-four years on the Yale faculty, "the more I am impressed with the infinite capacity of the human mind to resist the introduction of knowledge."

* * *

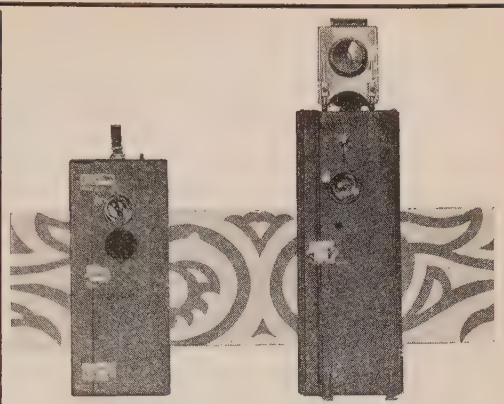
Shall I grudge to spend my life for Him who did not grudge to shed His life-blood for me?—*Beveridge.*

* * *

There is only one real failure possible; that is, not to be true to the best one knows.—*Frederick W. Farrar.*

* * *

Men are like sheep, of which a flock is more easily driven than a single one.



The Portable DeVry

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What to look for when buying a projector

OF course, there are double acting—triple—reversible arguments used in selling inferior projectors; but after all, before you buy a projector there are only two essentials to consider:

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Some Hints on Church Publicity

Suggestions for Pastors or Others Who Prepare Church News

G. HARRIS DANZBERGER, Hartsdale, N. Y.

(Mr. Danzberger was Managing Editor of the New York University News, 1920-1921, and is Associate Chairman New York State Christian Endeavor Union.—Ed.)

Possibly in no other field of endeavor have more time and energy been wasted than in reporting events for publication. Particularly is this statement true when church publicity is considered. Yet most of this waste can be eliminated if a few of the more important principles of news-writing were known to church publicity directors or to pastors. Hence this brief article to acquaint those who are desirous of getting more matter into print with the more important phases of writing for the press.

In the first place, any event accurately presented and dealing with a situation different from preceding situations, but having interest for a number of people, has the characteristics of a good newspaper story.

Of course timeliness is essential, and in this respect it is well to know the closing time on your local papers. Most morning papers close their columns at midnight; the afternoon papers about noon, and the evening papers about two o'clock in the afternoon. However, the exact time should be determined in each case, and the stories should be written and taken to the newspaper office as soon as possible after an event has happened. It is well to remember the couplet:

"Thrice blest he whose statements we can trust,

But four times he who gets his news in 'fust.'"

A News Story

Technically, a news-story is made up of two parts, the lead and the body. The lead, usually the more significant and the more difficult part of the story, should contain the most important facts usually summed up in the six questions: "Who? What? Where? When? How? Why?"

If you will observe closely the leads in the newspapers in your community you will see that most papers, if they are reputable papers, emphasize the results, or the causes or motives. Sensational and less conservative papers emphasize the probable results.

Most news stories are rejected from the columns because of the uninteresting way in which they begin. Because of that fact, the following types of leads are offered as suggestions. The events, of course, are imaginary.

"Condemnation of the present theological discussions was voiced at the First Lutheran Church last evening by the Rev. Dr. Noyes Hayes, of Nyack, N. Y., who spoke on 'Are the Seminaries Responsible?'"

"What has happened in Russia is an inter-

national crime,' declared Rev. Dr. Anthony Rivers in his sermon at the First Presbyterian Church last evening."

"Taking as his subject, 'The Tragedy of Youth,' the Rev. Dr. Harold March delivered a powerful attack at the Christian Endeavor Rally in the Park Christian Church last evening, against the worldliness of the present generation."

The speaker's name should come first in a story only when he is prominent locally or nationally, to justify "featuring" him.

Featuring the occasion of the speech or the auspices under which it is given is justifiable if the speaker is of minor importance. Occasionally, time or place may be featured.

Of course there are other ways of starting a news-story.

The Body of the Story

After the lead, comes the body of the story, which, simply stated, is the narration of events in their chronological order. However, this narration may be interspersed with brief explanations or descriptions. The body of the story must be as interesting as the lead, and yet be accurate.

Mention may well be made here of the use of phraseology which has become hackneyed through overuse. Such expressions, as "A pleasant time was had by all," tend to weaken materially any story. A second precaution, is to present your story from an unbiased angle, avoiding "editorializing." In reporting a function no attempt should ever be made to influence public opinion or to allow the personal views of the writer to color the article. Editorial pages were evolved for that purpose.

The "Society Columns" of many small town or city papers offer excellent opportunities for publicity of the personal type. Since the papers draw their circulation and their patronage from the townspeople, they are always willing to present social and personal news of the vicinity in which they are published. The active pastor or publicity man can use the society columns to boost his church as well. For examples: "Henry Smith, president of the local bank and an officer of the First Presbyterian Church, has gone to New York City to attend the bankers' convention." "Miss Ruth Marion for many years secretary of the Methodist Episcopal Sunday School has resigned her office because of ill health."

Types of Stories

Following are several types of news stories.

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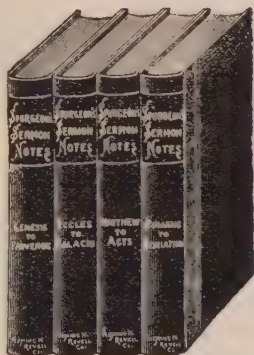
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On the election of officers of a church society:

"Mrs. Charles Smith was today elected chairman of the Women's Missionary Society of the West Presbyterian Church, succeeding Mrs. James Held. Mrs. Smith has been an active member of the society serving as social chairman, and literature chairman for the past three years. Mrs. Robert Barr was elected vice-president, and Mrs. J. Fuller Gold was elected secretary-treasurer.

"The new officers will be installed at the annual luncheon of the society at the West Presbyterian Church on Tuesday afternoon, July 5."

In announcing a special service, featuring a speaker:

"Rev. Dr. Harold Dwight, pastor of the Centenary Baptist Church of Washington, D. C., will be the principal speaker at the combined services of the Baptist and Methodist Churches in Market House Square this evening."

Announcing a service, featuring the topic:

"What would Christ say if He came to Centreville?" will be the topic of the sermon by Rev. Charles Anderson, of Scarsdale, at the evening service of the Fourth Moravian Church. Dr. Anderson, who has just completed a survey of the community, plans to tell some startling things about it."

The date may be thus featured:

"Saturday, June 30, has been definitely decided upon as the date for the annual picnic of the First Methodist Church, as the result of a conference at the church last evening."

Place may be featured thus:

"Fourth Presbyterian Church will be the place of the biennial conference of the Sunday School Association, according to a report issued today by William Smith, secretary."

TRAINING THE RECRUITS

Rev. W. J. Hart, D. D., Sandy Creek, N. Y.

Uncle Sam not only calls upon youth to enlist in the army or navy, but he also begins to train these young recruits so that he may make the best possible fighting men of them. These men have a long, hard day, from early morning until bedtime, of drill and study. In the course of time he has a fine body of intelligent and competent soldiers who strike terror to the hearts of the enemy. These men amazed the Germans by their fighting qualities, and won the admiration of the world.

We call for volunteers to enlist in the army of Jesus Christ on Decision Day in our Sunday Schools; and then, in many cases, little or no training is given them in many of our Protestant churches. What kind of an army might the nation expect if it simply recorded the names of those who enlisted and then gave them no further directions or instruction? The very suggestion, of course, is unthinkable. But is not that practically what many Sunday

Schools and churches do? Decision Day closes, and there is rejoicing over the fact that twenty or fifty of our young people have signed the cards placed in their hands, or have in some other way signified their desire to become Christians. But what proportion of these are really trained so that they understandingly realize what is required of them?

The young recruit in the Sunday School must be held for the school, the church, and Christian service; otherwise our Decision Day is a pure formality. The discriminating teacher will be especially tender and helpful to the boys and girls who have thus pledged themselves to Christian living. Opportunities of dropping a wisely suggestive word, even outside of the hour of meeting, will be sought. The teacher will keep the pastor as well informed as possible. The pastor will see that a class (or classes) is organized for the special training of such young people; and will do his best, in cooperation with the teacher, to win them into church membership. Congenial and useful tasks will be found for them in some of the activities of the church. Their aptitudes will be watched, and their increasing powers for service utilized. The Sunday School is going to need these boys and girls in a few years for officers and teachers. Their spiritual life, therefore, must be cultivated; and their intellectual powers trained.

Decision Day requires careful preparation in advance and wise conservation afterwards if its full value both for the pupil and the Sunday School is to be realized.

Trained or Untrained Boys

Prov. 22:6. "Train up a child in the way he should go: and when he is old he will not depart from it."

It is a tragic story, overheard on a railway train. They were discussing fox-hunting, then the training of dogs, then a certain old man in a southern state, said to be a remarkable trainer. One of them said: "I met the old man a few weeks ago and he seemed sad and sick. I asked what was wrong. He told me about his three boys. 'Gone to the devil,' he said, and he broke down and cried. He kept saying, 'I can't do anything with them. I can't do anything with them. I wish somebody could do something with my boys.'" Poor old man. He had failed to fulfill his high calling as a father of boys. A great success as a trainer of dogs, he was an abject failure as a trainer of boys. Yes, and his name is legion. There are thousands of men who are considered remarkably successful in their line of business, but who have utterly failed in the greatest business ever committed to a man, that of training a boy for an upright and useful life. Wouldn't it be better to give more heed to the training of boys and let a few of the dogs go? It is better to let dogs go than to let boys "go to the dogs."



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WHEN SILAS MET THE DEACON

Rev. Henry W. Snyder, D. D., Johnstown, Pa.

Deacon Luther was walking to his work the other morning. Judging from his cheerful whistling one would imagine that he was in the best of humor. Presently he was overtaken by Silas Titewadd. Silas looked as though he had just signed a contract with Everett True to supply for the latter while he went on a vacation over the Christmas holidays. Although the Deacon was walking rather briskly, something seemed to put extra life into Silas, for he overtook him like a storm, and immediately pounced upon him with the question, "Say, what is getting over you fellows down there at the church?" The Deacon was somewhat surprised.

However, he recovered himself, and instead of answering as he at first had thought of doing, he bit his lip, smiled serenely, and then quietly asked, "What do you mean?"

"Why, you fellows must be in league with some syndicate of grafters. I saw in the Calendar the other Sunday that you want \$40,000 to run the Church next year, and as I figure it out, that means \$800 per week. Are you thinking of building another one, or what is your purpose in trying to put such a thing over on the congregation?"

"Well," answered the Deacon, "when you say \$40,000 it does sound like a large sum,

and even \$800 a week is by no means inconsiderate, but have you stopped to think what it means when reduced to a weekly contribution per member?"

"No," said Silas. "I was so astonished at the amount that I had no further thought for anything else than its enormity."

"Well, let us see," came from the Deacon. "When you consider that apart from the baptized and unbaptized children, or the weekly visitors to our Church, or strangers, or people who have not as yet identified themselves with the Church, there are still almost 1,600 confirmed members on our roll, this \$800 divided among 1,600 members means 50c. a week for each. Does that seem like an enormous amount?"

"No, looking at it from that light, it seems reasonable."

"All right," said the Deacon. "Let us further reduce that, and you will find that it means 7c. a day for every member. Do you think that is a large sum to give to the Lord? Or is that too much to pay for the encouragement of the spiritual life of our people, as well as the upkeep of an institution that is going to gather other souls into the Kingdom?"

Silas thought a moment; then reaching into his vest pocket, he said to the Deacon, "Say,

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when I do some thinking, I like to smoke? Will you have a cigar?" The Deacon took it and both men began smoking.

"This is a pretty good cigar, Si. What do you pay for these?"

"Why, these are four for a quarter, ordinarily 7c. apiece?"

"So? That's quite reasonable for a good cigar. How many of these do you allow yourself a day?"

"Oh, sometimes three—one after each meal. Occasionally even four or five."

"Is that so? 7c. for each cigar—3, 4 or 5 a day, and yet you think 7c., the price of one of these, per day is an enormous sum to pay for the soul."

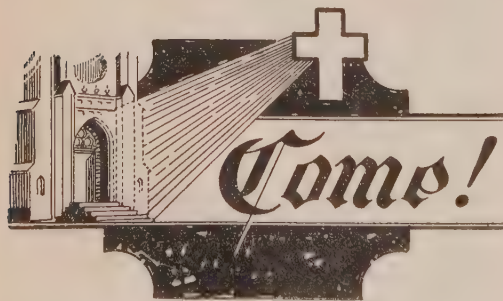
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"Well, now Deacon, I had not thought of it in that light; come to think of it, perhaps you may know what you are doing. I am interested. How are you dividing that budget?"

"I will give you a few figures," said the Deacon. "Out of these 50c. per week, which we are asking as the average from every member,

7c goes to Benevolence,
1c. goes to Parsonage,
22c goes to Current Expense,
20c. goes to the Sinking Fund.

That means that for every dollar which you contribute toward the Church, we ask for

14c. for Benevolence,
2c. for Parsonage,
44c. for Current Expense,
40c. for the Sinking Fund.

Now, Si, if you were to work this out, you would see that we are asking simply \$25 a year as an average from every confirmed member of the Church. That would make \$3.50 to Benevolence; \$.50 to Parsonage; \$11 to Current Expense; and \$10 to the Sinking Fund. By the way, what is your salary, Si?"

"O, I get about \$1,500 a year."

"\$1,500 a year. \$25 is 1/60 of that, less than 2%. Do you know the Jew used to do better than that in his Church? He would have given \$150, or the tithe, and certainly we have more to be thankful for than the Jew."

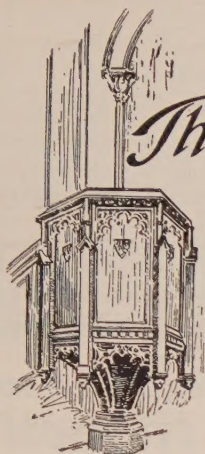
"Well, Deacon, here I must leave you. Put my better half and me down for \$50 this year, and if we can do better, we shall; but we are going to be sure to give that amount."

"Thank you, Si, and Good Morning."

The two men separated, each to go his way. The Deacon's whistle was a little louder, and his step even brisker. Si went to his office to begin the day with a peculiar feeling of satisfaction; and somehow the men who were working under him were kept guessing all day as to what good fortune had come to him; he seemed in such splendid spirits. The truth of the matter was, Si had taken another step toward sanctification.

A Moment of Prayer

O Thou, of all strength the source, put deep within our hearts each day, we beseech Thee, a measure of strength sufficient for our needs. We are weak; we are easily discouraged; we lack faith. Give us a courage that is built upon an absolute trust in Thee, that we may not falter where we ought to go forward, or fail where we ought to succeed. Amen.



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YOU too have preached to "the power that lies within you," hoping to light the spark that will make that power manifest, seeking to create an emotion of heart and mind to kindle the flame.

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But why not also consider the effect of light on religious thought.

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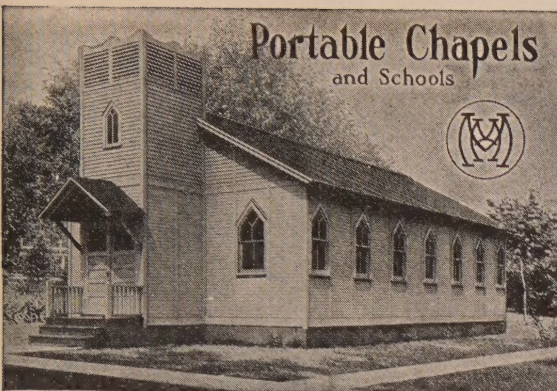
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ADVERTISERS' INDEX—April, 1924

Addressing Machines	
ADDRESSOGRAPH CO.....	817
Architects	
Ernest O. Brostrom.....	908
A. A. Honeywell.....	971
Harry W. Jones.....	908
Morrison H. Vail.....	971
Bells and Chimes	
Cincinnati Bell Foundry Co.....	970
J. C. Deagan, Inc.....	824
McShane Bell Foundry Co.....	971
Bulletin Boards	
Ashtabula Sign Co.....	818
Church Publishing Co.....	964
W. L. CLARK CO.....	814
De Long Furniture Co.....	830
De Moulin Bros. Co.....	826
WM. H. DIETZ.....	956-971
Multiform Sales Co.....	964-972
Pilgrim Press, Chicago, Ill.....	961
Tablet & Ticket Co.....	828
H. E. Winters Specialty Co.....	822-971-972
Church Cushions	
Ostermoor & Co.....	959
Church Furniture	
AMERICAN SEATING CO.....	830-925
De Long Furniture Co.....	830
De Moulin Bros. Co.....	826
GLOBE FURNITURE CO.....	955
Herkimer Specialties Corp.....	971
THE THEODOR KUNDTZ CO.....	975
Manitowec Church Furniture Co.....	975
Chas. Svoboda.....	830
Church Lighting	
Curtis Lighting, Inc.....	950
I. P. Frink.....	959
Church Supplies	
Bilhorn Bros.....	972
Cleveland School & Church Equipment Co.....	950
De Moulin Bros. & Co.....	826
Globe Furniture Co.....	955
Goodenough & Woglom Co.....	822
Orphans Industrial School.....	972
Church Windows	
The Flanagan & Biedenweg Studios.....	908
Communion Service	
De Moulin Bros. & Co.....	826
WM. H. DIETZ.....	956-971
Hackleman-Book Music Supply Co.....	898
Individual Communion Service.....	822
Sanitary Communion Outfit Co.....	818
Thomas Communion Service.....	972
Duplicators	
Felis C. Daus Duplicator Co.....	970
Durkin-Reeves & Co.....	828
ROTSPEED CO.....	825
Lantern Slides	
Keystone View Co.....	827
Metal Ceilings	
Berger Manufacturing Co.....	957
Ministers' Insurance	
MINISTERS' CASUALTY UNION.....	928
Ministers' Protective Society.....	944

Miscellaneous	
Classified Advertising.....	966-967-968-969
Armour Tire & Rubber Co.....	970
Brooks Appliance Co.....	970
Chaney Mfg. Co.....	826
Denning Mfg. Co.....	964
English Woolen Mills Co.....	821
C. J. Lundstrom Mfg. Co.....	820
Oorang Kennels.....	826
Perry Pictures Co.....	948
Press Co.....	972
Scotmints Co., Inc.....	959
Security Funding Co.....	932
Stockton Press.....	947
Wilson Index Co.....	820
Rev. C. H. Woolston.....	972
Money-Raising and Loans	
Chaney Mfg. Co.....	826
GOONENOUGH & WOGLOM CO.....	
Scotmints Co., Inc.....	959
Security Funding Co.....	932
Motion Picture Films	
Pictorial Clubs, Inc.....	824
Victor Animatograph Co.....	971-972
World Missionary Drama League.....	972
Motion Picture Projectors and Stereopticons	
Bausch & Lomb Optical Co.....	821
Geo. W. Bond Slide Co.....	822-964
Devereaux View Co.....	970
The De Vry Corporation.....	951
Precision Machine Co.....	828
Victor Animatograph Co.....	971-972
Organs	
Austin Organ Co.....	822
Bilhorn Bros.....	972
The Hall Organ Co.....	824
Hinners Organ Co.....	971
A. L. White Mfg. Co.....	970
Partitions	
Cur-Ti-Tion Co.....	820
J. G. Wilson Corp.....	947
Pianos	
MEISSNER PIANO CO.....	879
Portable Chapels and Schools	
Mershon & Morley.....	973
Publishers	
Abingdon Press.....	826-940-948-950
ASSOCIATION PRESS.....	819
A. S. Barnes & Co.....	891
Bible Pageants.....	822
Biblical Review.....	827
W. P. Blessing.....	971
Board of Christian Education of the Presbyterian Church in U. S. A., Philadelphia.....	889-906-907
Buxton-Western Co.....	933
Century Co.....	887
Christian Century Press.....	827
Church Press.....	853
Church Publishing House.....	964
COKEBURY PRESS.....	893
DeLux Press.....	970
GEO. H. DORAN CO.....	937
Hackleman-Book Music Supply Co.....	898
Hall-Mack Co.....	948
ST. JOHN HALSTEAD.....	941

Harcourt Brace & Co.....	830
Harvard University Press.....	939
HEIDELBERG PRESS.....	897
Home Publishing Co.....	950
HOPE PUBLISHING CO.....	883
JUDSON PRESS.....	886-938
J. H. Kuhlman, Publishers.....	824
REV. L. G. LANDENBERGER.....	943
Lovick Pierce Law.....	971
J. B. Lippincott Co.....	946
MACMILLAN CO.....	934
MEIGS PUBLISHING CO.....	815
NATIONAL RELIGIOUS PRESS.....	
Thos. Nelson & Sons.....	961
Geo. W. Noble.....	971
Oxford University Press.....	931
Pilgrim Press, Boston, Mass.....	971
Pilgrim Press, Chicago, Ill.....	961
Pioneer New Era.....	971
FLEMING H. REVELL CO.....	816
Rodeheaver Co.....	899
Wm. C. Russell.....	969
Schultes Book Store.....	972
Standard Publishing Co.....	886
George Swann.....	960
Tabernacle Publishing Co.....	899
The Salem D. Towne Co., Inc.....	959
Tullar-Meredith Co.....	899
UNIVERSITY OF CHICAGO PRESS.....	
WESTMINSTER BOOK STORE, CINCINNATI, OHIO.....	953
Westminster Press, Chicago, Ill.....	971
WESTMINSTER PRESS, PHILADELPHIA, PA.....	
M. E. & B. H. WILLARD.....	823
John C. Winston Co.....	964
Woolverton Printing Co.....	855
Resorts	
Hotel Sylvania.....	826
Schools	
Biblical Seminary.....	960
Central University.....	944
Sunday School Supplies	
Cleveland School & Church Equipment Co.....	950
De Long Furniture Co.....	830
WM. H. DIETZ.....	956-971
Edwards Folding Box Co.....	971
Goodenough & Woglom Co.....	822
Herkimer Specialties Corp.....	971
Mrs. L. F. Pease.....	958
Perry Pictures Co.....	948
Chas. Svoboda.....	830
Typewriters	
Hammond Typewriter Co.....	944
International Typewriter Exchange.....	948
PITTSBURGH TYPEWRITER & SUPPLY CO.....	965
REMINGTON TYPEWRITER CO.....	974
SMITH TYPEWRITER SALES CO.....	829
Young Typewriter Co.....	949
Windows	
Memorial Art Glass, Etc.	
Haskins Glass Studio.....	828
Jacoby Art Glass Co.....	830
Carl Reimann.....	946

GENERAL INDEX—APRIL, 1924

Aeroplane, view from our.....	849	Genius or work?.....	862	Musical services, two—Russell.....	888
Bible alphabet game, another.....	863	Golden Wedding sermon—Daniel.....	927	“Order of the fish,” more about.....	860
Books, important recent—Swan-son.....	935	Gold-mining in the Scriptures.....	867	Pastor and Young People.....	862
Book Shelf, King’s.....	940	Good Friday meditation—Wallace.....	837	Power of truth, the refuting.....	942
Book to recommend.....	862	Great Texts and Their Treat-ment.....	915	Prayer Meeting Department.....	930
Bulletin board slogans.....	848	“Hard truths,” preaching—Tomlin.....	842	Prayer meeting topics, good.....	854
Calendar, for your.....	861	Holy week, observing—Hart.....	843	Prayer meeting topics on the Psalms.....	860
Children’s sermon.....	929	Holy week, themes for.....	854	Program, a “taking”.....	863
Choir singers.....	882	Homiletic Department.....	918	Prohibition.....	945
Christ altogether lovely.....	844	Homiletic Year.....	909	Public opinion.....	942
Christ in music, life of.....	890	Honor to him who tries.....	862	Pulpit and pastoral prayers.....	865
Christian warfare.....	933	Humor, preacher’s use of—Farnsworth.....	839	Pulpit strike, story of—Rogers.....	834
Church amalgamation—Stidger.....	832	Hymns, birth and history of some great—MacQuarrie.....	890	Radio-Active illustrations.....	870
Church Building Department.....	900	Hymns of good cheer, evening with.....	888	Recruits, training—Hart.....	954
Church building, don’ts on—Brostrom.....	900	Hymns of the kingdom, great.....	880	Religious Review of Reviews.....	945
Church music, prize articles.....	884	Hymns, pageantry and pictures for Passion week and Easter.....	876	Resurrection hope.....	845
Church Music Section.....	876	Illustrations, evangelistic.....	868	Sacred song, ministry of—Lena.....	895
Church publicity, hints on—Danzberger.....	952	Illustrations: Mulum in parvo.....	872	Saving songs, pastor and his.....	881
Church secured 2100 new mem-bers, how one.....	844	Illustrative Department.....	868	Service clubs and church amal-gamation—Stidger.....	832
Church, when you decorate—Wallace.....	905	Keys of death and grave.....	932	Shrewd comment.....	951
Cross, sermons on the.....	854	Lighting peps up church activ-ities—Hill.....	902	Silas met the deacon, when—Snyder.....	957
Day and the work, the—Markham.....	862	Memory services.....	857	Simon Peter, out-running—Lewis.....	922
Dedication of new organ.....	856	Men slept, while.....	847	Sings, scars of—Dunkin.....	929
Divine pillar, double fronted—R. C. Hallock.....	926	Message completed.....	864	Singing itself.....	882
Easter.....	909	Message from over the sea—Tomlin.....	842	Story to tell.....	864
Easter and the commonplace—Richelsen.....	918	Methods Department.....	850	Sunday School class, a live.....	864
Easter suggestions.....	850	Music and religion—Lena.....	895	Training classes, pastor’s.....	855
Easter, why is?—Barstow.....	831	Music, ministry of.....	880	Transients to church, how to get.....	858
Editorial confidences.....	845	Music, privilege and ministry of—McKay.....	920	Trees and the master, ballad of.....	930
Fog dispellers, ministers as.....	846	Musical plan, monthly.....	894	Trumpet call.....	931
Friendliness, chief need.....	863			Union churches in Western Can-ada—Ranns.....	841
Gardens lost and found.....	930			Vesper addresses.....	855

ILLUSTRATION INDEX—APRIL, 1924

Christ our hope.....	910	Gospel, fundamental.....	872	Resurrection, the.....	909
“Christ, the first-fruits”.....	911	Graves and tunnels.....	909	Rising one, the.....	910
Death is not death.....	914	Hopeless case?.....	869	Second mile people.....	873
Deliverance, the great.....	914	Jesus said so.....	910	Seed and harvest.....	873
Divine aid.....	868	Lay-evangelism.....	869	Seed corn rattled down.....	873
Divine radio.....	870	Life.....	912	Shepherd’s surprise.....	874
Drifting.....	872	Life in death.....	910	Sin conquered by love.....	873
Duty, never off.....	873	Light, into marvelous.....	913	“Stop! have you left anything”.....	875
Easter Illustrations.....	909-914	Lord’s work, the.....	875	Success or failure.....	874
Easter, promise of reunion.....	911	Love, how much do we?.....	875	Success, secret of.....	873
Easter texts and themes.....	909	Omniscience and sin.....	872	Terror, make believe.....	912
Enemies, love your.....	874	Parental sacrifices.....	868	Testimony, our.....	869
Eternal life, postponing.....	871	Pearl of price.....	868	Tomb, the empty.....	912
Eternity begins, where.....	912	Pentecost, Paul’s.....	914	Torch to torch.....	913
Faith sight.....	873	Radio calling distance.....	870	Traveler that passed the portal.....	909
Flag spoke of Christ, when.....	911	Radio “static” overcome.....	872	Truth compeller.....	870
“Girl at the gate”.....	870	Radio, via the.....	874	Vision, need of.....	875
Glorified body.....	910	Ready.....	869	Words of life.....	874
God’s quickening word.....	871	Reservation, make.....	912	Workers.....	873
Golf, lesson from.....	868	“Resurrection body”.....	913	Zeal of Chinese convert.....	971
Go quickly and tell.....	913	Resurrection simile.....	911		

SCRIPTURE INDEX—APRIL, 1924

Gen. 8:9.....	927	Matt. 16:16.....	844	Acts 1:8.....	872
Gen. 4:9.....	875	Matt. 21:28.....	873	Acts 4:12.....	873
Gen. 16:13.....	872	Matt. 25:10.....	869	Acts 5:15.....	872
Ex. 14:20.....	926	Matt. 25:41.....	872	Acts 7:51.....	869
Num. 33:55.....	873	Matt. 26:30.....	920	Acts 8:5.....	869
2 Sam. 13:39.....	868	Mark 8:36.....	874	Acts 16:31.....	872
1 Kings 20:40.....	848	Mark 10:14.....	872	Acts 27:23.....	873
Job 14:14.....	915	Mark 16:15.....	868	Rom. 10:1.....	868
Job 17:9.....	917	Luke 2:48.....	868	1 Cor. 14:8.....	931
Psa. 38:18.....	915	Luke 4:16.....	870	1 Cor. 15:19-26.....	909
Psa. 73:18.....	916	Luke 9:49.....	871	1 Cor. 15:20, 21.....	909
Psa. 91:1.....	870	Luke 12:40.....	869	1 Cor. 15:50-53.....	909
Psa. 91:15.....	874	Luke 17:21.....	872	2 Cor. 1:17-20.....	867
Psa. 118:19.....	870	Luke 23:43.....	869	Gal. 4:18.....	871
Psa. 119:18.....	875	John 3:16.....	868	Eph. 4:21, 22.....	873
Psa. 126:6.....	873	John 4:4-42.....	916	Eph. 5:19.....	872
Prov. 4:23.....	917	John 4:26.....	869	1 Tim. 2:7.....	870
Isa. 53:6.....	873	John 6:63.....	874	1 Tim. 6:12.....	933
Jer. 8:6.....	916	John 12:24.....	871	Heb. 2:8.....	872
Matt. 4:1.....	915	John 15:15.....	867	Heb. 4:12.....	871
Matt. 4:19.....	916	John 15:16.....	873	Heb. 11:1.....	873
Matt. 5:41.....	873	John 20:4.....	922	1 Pet. 2:2.....	917
Matt. 5:43-47.....	874	John 20:15.....	918	Phil. 3:13.....	873
Matt. 10:42.....	875	John 21:15-17.....	875	Rev. 1:18.....	932
Matt. 13:46.....	868				